

Christian Faith — and Life —

Combining the BIBLE CHAMPION and the ESSENTIALIST

Vol. 44

APRIL, 1938

No. 2

The Illness of the Church

IF the Church is at bay, it is not because she has no gospel, but because she has whittled out of it every disquieting and warning element, and has preached a "God of love" who is little more than an everlastingly amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of Calvary. Whenever the New Testament thinks of the Cross, it is as something that intervenes, in the divine mercy, for all who will accept it, between men and something too terrible for words.—Dr. G. Stanley Russell.

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CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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EDITORIAL

The Messianic Hope

FOREWORD

THAT the Jews had a Messianic hope is too well known to need explanation. What it was and how it developed are not so well known. Its present status among them is a matter of dispute. Some even claim that they still look for world dominion under a Messiah. As a matter of fact, they are hopelessly divided in their attitude, and some have transferred the very idea of a Messiah from a coming individual to the Jewish race, as if Jews were to teach the rest of the world how to live.

Few know that the Messianic hope had an echo among the Aryans of Media and Persia; but the Zend-Avesta contains a prophecy that so indicates. In that prophecy lies an explanation of the visit of the magi and of their adoration. They regarded the child Jesus as a fulfillment of that prophecy. We always think of "the star in the east" as if it were actually in the east at the time of the birth; but the magi came from there, from a land almost due east of Palestine, and the star led them westward.

All our art represents them as worshipping an infant. We forget that Herod slew all male children from two years old and under, after he had carefully ascertained the time when the star appeared. Moreover, Matthew uses a word for their object of worship which pre-

cludes the idea of an infant and necessitates that of a young child or small boy. As they had to make preparation for their journey and then travel by camel-back some fourteen hundred miles, a considerable period must be allowed for.

It is the purpose of this treatise to trace the development of the Messianic hope from its very beginning down through critical periods in the history of those who transmitted it, until it was completely fulfilled in the birth of Jesus, his life upon earth, and his death on the cross.

Quotations from Old Testament are all taken from the new Jewish translation, because that translation seems to the author to be the best one yet made. Those taken from the New Testament are all from the American Revised Version, as, on the whole, the most satisfactory.

The new rules of punctuation place commas and periods (unless original) outside of quotation marks. Apparently inconsistent, that rule furnishes a highly desirable accuracy in details. It has been obeyed.

Copy has been faithfully followed in citations from the Old Testament. Capitals begin all pronouns referring to the Deity and all verse sections. Separate lines would not look well. They are too short.

THE FALL

The serpent beguiled me and I did eat

THE sun is setting, and all is still save the occasional note of a bird. A delightful coolness is replacing the burdensome heat of the day, and plants and animals alike are responding to it in the midst of a beautiful garden. Date-palms of many kinds are loaded with luscious fruit. Orange and lemon trees add color to the scene. Pomegranates and fig trees offer tempting morsels to any creature that can eat them. Grapevines run in many directions over bushes and trees, and great clusters of grapes hang from them. Peach trees there are and apricots, as well as coconut palms and banana trees. Tamarisks add the beauty of their pink blossoms to the lovely scene, as do other flowering plants.

But that is not all. Grains grow wild beneath the trees. Millet and sesamum flourish, in particular. There are also beans and pulse, melons and cabbages. Even the coffee plant is found, and in the branches of the trees there are many birds and birds' nests.

Cranes and peacocks, parrots and pigeons, larks and swallows, ducks and partridges, strut about, roost on the trees, fly from one to another, or settle down on the bosom of the stream which abundantly waters the whole. Even the ostrich can be found on the outskirts where the foliage is mostly lacking, while gazelles, goats, sheep, and camels feed on luscious grasses or the tender twigs of shrubs and trees. Cats there are, and they hunt rats and mice quite after the fashion of their modern relatives.

No human being is in sight. Why not? Is this wonderful garden devoid of human inhabitant? Who tends it? Who eats of its fruits? Search reveals no one; and yet a slight movement can be discovered in a thicket. A low murmuring sound also comes from that same thicket, the sound of a deep male voice alternating with a higher-pitched female one.

Both are strangely subdued, and both are suggestive of apprehension. What can it mean? A call is heard, and the voice is the voice of one who speaks with authority. It is also a trifle stern as the call resounds through the garden:

"Adam, where art thou?"

From the thicket a hesitating answer comes, giving an excuse for being there. It is apologetic, extremely reluctant, and even tremulous; but it produces an instant response in the form of another question, and there is no mistaking the sternness in the voice this time:

"Who told thee that thou wast naked: hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?"

What can Adam say? He remembers the warning, a very distinct warning, concerning the tree of the knowledge of good and evil, situated in the midst of the garden. The words come back to him, "thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

He knows that he has been disobedient, that he has eaten thereof, and that he is hiding in consequence. His conscience condemns him for his act of disobedience, and he wonders whether it means death. Stammering and in confusion, he at length says: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

Not daring to face his guilt alone, he blames the woman, and, because that does not seem to be enough, he also seeks to throw the responsibility upon God, because He gave the woman to him for a companion! The result is a question directed to the woman:

"What is this thou hast done?"

Even greater sternness can be detected in the voice, and the woman shivers as she answers. Will she be condemned to death? She thinks fast and then replies: "The serpent beguiled me, and I did eat." Like her husband, she tries to avoid responsibility for her act in order to escape the terrible penalty that hangs over her. The serpent is the one to blame!

She hopes that condemnation will be visited upon him, and she is not disappointed. The same stern voice now says to the serpent:

Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; they [he] shall bruise thy head, and thou shalt bruise their [his] heel. (See below.)

A feeling of relief takes possession of both the woman and the man; for they congratulate themselves that these words mean escape for them. The serpent has been justly condemned, and they will be pardoned. So they imagine; but they are soon undeceived, the woman to begin with. To her, with appalling suddenness, comes the sentence:

I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

No mention of death is made, and there is some comfort in that. Did the serpent tell the truth when he said:

Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil? (Did he?)

Adam begins to think that his excuse will suffice to save him from any condemnation, since the two tempters have been dealt with, and no mention has been made of that promise of immediate death; but he is soon a bit disconcerted, because his own sentence is now pronounced:

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying: "Thou shalt not eat of it"; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return.

Still there is no sentence of death, and the suggestion of it appears to in-

dicate something far in the future. Adam therefore congratulates himself that he has escaped the promised penalty; but the end is not yet,—they are not only expelled from the garden and prevented from ever returning to it but are also shut off from direct contact with God, from the fellowship that had been theirs in those happy, care-free days!

In that sense they die—on the very day of their transgression. Death in the Biblical sense always connotes separation of some sort, and complete separation from God is death in its most terrible form. Any separation from Him is spiritual death, and it was spiritual death that came to Adam and Eve on that awful day. They did not suffer physical death; but the promise made to them was fulfilled in this other sense. Their only hope now lies in some method of salvation, in some Saviour who can restore them to God's favor. Can it be that He had that in mind in His reference to "the seed of the woman"? Did that mean her child?

In sorrow and pain Adam tills the ground. It no longer brings forth of itself those many fruits and grains and vegetables that were so plentiful in the garden. In the sweat of his brow he now has to force it to yield sustenance for himself and his wife.

How good his former life now looks! He remembers the luscious fruits that he could pluck at any time and all the other things that were good to eat. And he recalls the way in which everything grew without toil on his part. How easy that life was and how delightful.

There had been no need of clothing for either of them. The climate had been so salubrious that they were always comfortable without clothes. Now, it was different; but God himself had made provision for their comfort when the chill winds blew upon them, and in their garments of skin they were able to face any cold that they encountered. Even in their punishment and degradation God had still been merciful and

gracious to them; for He had anticipated their need of protection and had provided it.

In the course of time Eve has a son. Long and earnestly they ponder the question, "Is this the promised seed?" Will this boy restore them to God's favor? and to the garden? They cannot tell but they can hope, and hope they do with earnestness and sincerity.

Rebellion has been in Eve's heart ever since she was expelled from Eden; but now she fondles and cherishes her seed with a different spirit. "Will he bruise the serpent's head?" In the hope that he may, they call him Cain, "Spear", as if he would prove to be a weapon with which to overcome their trouble. It is a vain hope. Sin has no human cure.

The boy begins to grow up with a restless, rebellious spirit, a spirit of defiance, as if he had inherited all his mother's pent-up resentment against God for her condemnation. Then another son is born.

Him they call Abel for some reason not yet known. He is of a different spirit, mild and loyal, and he tends the flocks, while Cain tills the ground. As the two approach maturity, the need is felt for some sacrifice with which to propitiate God and regain His favor.

Abel puts his heart into the matter and makes a real sacrifice, taking of the best of his flock, but Cain proceeds in a perfunctory way, possibly utilizing the poorest of his produce lest he deprive himself of a good portion. He has no desire to lose any of the fruit of his toil.

Abel's offering is accepted. Cain's is rejected. When that fact has become apparent, Cain's fury knows no bounds. Hatred for his brother wells up in his heart, in consequence of his anger, and he finally smites Abel with such violence that he falls to the ground dead. Finding that his blow has been fatal, Cain conceals the body in the sandy soil.

He decides to pretend that he does not know what has become of his brother; but he fails to reckon with God, and the voice of the omniscient and omnipotent

judge meets him in the way and says: "Where is Abel, thy brother?"

He answers defiantly: "I know not; am I my brother's keeper?" His protest is in vain. The voice sweeps away his subterfuge by saying:

What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.

All his bravado now leaves Cain, and he cries aloud:

My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass that whosoever findeth me will slay me.

He deserves the fate he has meted out to Abel, and his conscience makes him aware of the fact. He is therefore sore afraid, and he shrinks in terror from such a death. Promised protection from it, he departs, taking with him his favorite sister as his companion and wife.

Sisters there must have been, as appears from the very nature of the curse pronounced, "I will greatly multiply thy pain and thy travail"; but girls could not count, since they would inherit Eve's subordinate position. Girls would therefore be of no help in the hoped-for salvation, which they supposed would release them from the condemnation visited upon them in Eden for their transgression.

Both of their sons are now gone, and they cannot hope for any help from their daughters. They are in despair. Where is the seed that is to bruise the serpent's head?

Cain had failed them completely, and they must have surmised that he would because of his disposition. Their hopes were therefore centered upon Abel; but Cain had completed his nefarious failure by slaying Abel. As a result of that

act, he was now a wanderer upon the face of the earth, seeking for some place of safety and some means of making an easier living.

His descendants were to be many, and they were to be widely scattered. Indeed, one cannot help wondering whether he was the progenitor of some of the strange races found on the mountains of southwestern Asia, or even of the Chinese, whose characteristics, apart from the better class, strongly resemble some of his. Their disregard of life is proverbial.

At last another son is born. Hope revives, and they name him Seth, because God had appointed Eve another seed in place of Abel. He now seems to them to be the promised seed, and their hopes mount high. He is to be among the progenitors of that seed, but that is all; for many hundreds of generations must come and go before the promised seed appears on earth to fulfil that obscure promise made to Eve.

To western minds that promise would mean little; but to oriental ones, with their habitual mysticism, it would mean almost anything that they desired to read into it. To Adam and Eve it probably meant restoration to Eden and nothing more. In reality, it meant untold blessings to all mankind in breaking the shackles of sin and making atonement for them.

For some ages it was only a vague hope. It did center in some individual, because "the seed of the woman" had been definitely mentioned. In due time Isaiah clarified that expression by his prophecy that a virgin should conceive and bear a son. Such a son would in very truth be the seed of a woman; for no man would be a partner in his procreation.

Then the idea that a king must be meant gradually took shape, because kings were the powerful ones in worldly affairs. The habit of anointing men to become kings next led to the conclusion that the promised seed was to be an "anointed one," and from that came

the designation, Messiah. At first it was merely an adjective, precisely as Christ (*christos*) was; but in time it stood for a definite individual who was to save Israel.

Contrition may have come to Adam and Eve: for they undoubtedly longed to return to the paradise from which they had been driven, and they must have wished also to be restored to a position in which they would have once more that sacred fellowship with God that had once been possible.

Neither blessing was to be theirs; for centuries were to elapse before the children of men had progressed far enough for any fulfilment of the promise to materialize, and Adam and Eve could not visualize by any possible means the scope of that brief remark. They remembered that they had regarded the fruit of the trees as good to eat, as pleasant to the eyes, and as desirable to make one wise; and they had accordingly eaten thereof, only to repent of their action all the days of their lives and to hope for a restoration to their pristine estate.

They had fallen, and they could not climb back again. Modern realists refuse to believe that the story of their fall is true, and they also profess to believe that man is not a fallen creature at all. They insist, on the contrary, that he is a self-progressing being destined to become a super-man in the course of time.

Nevertheless, every step in the account fits human nature and human experience, as we find it everywhere. Man is a sinful creature; and sinners are fully aware of the fact, regardless of the hopeful philosophy of those who deny it. Banishing the word sin from one's vocabulary does not banish sin from one's life, or from any one else's life.

To bolster up their contention, they deny the freedom of the will; but that very denial tends to prove that freedom, since they elect to deny it in order to excuse things which they know are wrong,

although they find them desirable. If the will were not free, conscience would be a hopeless anomaly and a cruel hoax.

Its power is real, and men know it even when they seek to deny the fact. There is a masterly poem, written many years ago, which has as its refrain, "To be all alone with my conscience will be judgment enough for me." Many a man can testify to the truth of that statement out of his own experience.

There is a story, told in my presence as truth, of a bank robber, who decided that his job would be a losing one in the end and that the wise thing for him to do would be to take his loot and use it to lead an honest business life. He had been arrested for several bank robberies and for two murders; but no court had been able to convict him, and he had thus far succeeded in escaping punishment.

With his ill-gotten gains he went west and settled in a town where he was entirely unknown. Under an assumed name, he opened a bank and for ten years led an exemplary life. Then it began to pall upon him. He craved the excitement of his old career and decided to return to the life of a burglar. With that in view, he arranged his business and went back to New York to find an old pal for a partner.

The man was a negro familiarly known as "Red." He had some difficulty in finding him but finally located him with the Salvation Army. He hung around until "Red" appeared, told him his plans, and invited him to become his partner in crime. "Red" replied, "I can't—I've saved." In vain he pled. In vain he recalled past experiences. The answer was always the same. Far into the night he argued. The answer was always the same. At last, in disgust, he gave it up and departed.

Back at his bank, he was still dissatisfied. He became even more uneasy. Finally, he decided to go back to his old life alone. He closed out his business and began to pack his goods for his departure. In handling his books, an old

photograph fell out of one of them. He picked it up and started to destroy it; but, catching sight of the face, he recognized it as his mother's likeness. He had not thought of her for years.

Somehow the face held his gaze. He could not destroy the picture. Nor could he stop the thoughts that came rushing through his head. He remembered the way in which she had taught him to pray at her knee, and his conscience, which he had succeeded in stifling for many years, awoke and began to accuse him. He lost his appetite, and he could not sleep. His evil deeds haunted him, and he was in torment.

At last he was back in New York. He lost no time in finding "Red"; but his errand this time was quite different from that of the former occasion. He told his troubles, and "Red" took him to his room. Then he made him kneel beside him at his bed, while he wrestled in prayer for a lost soul.

All night long the struggle went on. There was no let-up. Agonizing in prayer for his old pal, "Red" besought God to have mercy and to help the sinner to surrender and repent. The sun began to show itself above the horizon. Still he prayed on, and the stubborn will gave way. Then he was told to pray for forgiveness. Falteringly he did and arose from his knees a saved man. His mother's prayers had been answered at last.

The old life had lost all its attractiveness; but the sins were still there. He knew what to do and, with a smile on his face, he went straight to the police, confessed his crimes, and asked to be put in prison for the rest of his life to atone in part for what he had done. Such amazing changes in character do take place, and the stories contained in *Twice Born Men* are not fiction. They are true accounts of altered lives.

Adam's fall is no fable, and it is no allegory. Our first parents did fall, and they fell into sin. Their children, down through the ages, have continued to fall. Moreover, they will continue to do so, until the promised seed is accepted as an

all-sufficient Saviour. When that happens, the desire to sin will be replaced by a mighty desire to please that Saviour. Power to overcome will be vouchsafed; but that power comes in no other way regardless of what men may say.

Even the heathen know that they cannot save themselves. They are fully aware of human frailty and human responsibility; for they practice elaborate systems of penance, and then they admit that they do not find peace. In fact, they marvel at the Christian's power to resist temptation, and even more at his power to overcome it. They have no such power; although fear of consequences may deter them from acts of violence and crime.

Plato's figure (Phædrus 246) of the winged horses, one of which is white, but the other black, is merely an allegory of man's nature. The white horse strives to go upward, while the black one strives to go downward, and the charioteer has his hands full to keep them on the same level and make any progress. Paul's testimony (Rom.7:15) agrees with his.

All men recognize that there is such a thing as right and such a thing as wrong. They also realize that it is right to do right and wrong to do wrong. They fail in deciding which is which in various matters, and heathen taboo is merely a product of that failure. Thinking that something is not proper, they make it taboo and then live up to the prohibition.

The effort to banish the idea of sin from modern life is a direct outgrowth of the doctrine of Evolution. If man's evil tendencies are merely the result of an animal ancestry, it is natural enough to conclude that he is not a sinner, but has gradually evolved ethical ideas from his experiences with other men. "Thus saith the LORD" has no place in such a philosophy, and infidels, atheists in particular, denounce as hypocrites men who claim to be evolutionists while professing to be Christians.

The problem of origins will never be

solved by science, and the dogma, "It is evolution or nothing," is not justified by any means. Furthermore, theistic evolution is an impossible mixture of mutually contradictory theories. Evolution excludes theism, and theism excludes evolution. It is impossible to combine a gradual development by innate forces with creation, which acts as an external force producing something without any gradual development. The two are mutually destructive.

Evolution never has been proved, and it never can be proved. Within a given species a process of development that might be called evolution has been proved again and again; but the line between species has never been crossed, and it never can be crossed without the application of an external force involving design, a thing long repudiated by evolutionists.

Some of the gaps are so vast that nothing short of a miracle can bridge them, and the effort to be rid of miracle by postulating evolution is thus a complete failure. Even if it is assumed that evolution was the method used by the Creator in producing the world and its inhabitants, miracle is still indispensable as a part of the process. The line between cold-blooded and warm-blooded animals never could have been crossed by a natural and gradual development. The thing is simply impossible.

That fact was tentatively recognized long ago by Dr. Samuel Wainwright in his *Scientific Sophisms*; for in dealing with evolution he strongly emphasized the "missing links," and he did so in such a telling fashion that he never has been and never can be answered. The gaps are there and they will always be there.

Finally, the very foundation of evolution must be spontaneous generation, if miracle is to be excluded, since life only comes from life, and it had to have a beginning. But spontaneous generation has been utterly demolished as a theory, and only miracle is left. No amount of

reasoning can dispense with the need of a Creator as a first cause, and it is puerile to credit protoplasm with the urge to climb upward until man is reached. In effect, that makes protoplasm into a god, and as such it is worshipped to all intents and purposes by those who deny the existence of God.

Undoubtedly, the simple statement in Genesis concerning the origin of things leaves men puzzled and anxious to know what process was used, since some process must have been employed in creating living creatures. No further light has been vouchsafed, and none need be looked for.

Scientists scoff at the idea that God made an image of dust and water and turned it into a man, and they cannot be blamed for doing so, since it would require about twice as much water as earth to obtain the proper proportions, and that would produce a batter, not workable mud.

Huxley was therefore justified in intimating that such an idea is inconceivable. He could not believe that inorganic matter could at a word of command transform itself into organic matter and arrange itself into the extremely complex entity that is man. There would be bones, nerves, muscles, viscera, skin, etc., all of which had to be different in their structure, and all of which had to be mutually so arranged as to function properly. In addition to that, intelligence had to be supplied likewise.

Faced with these two alternatives, fiat creation or evolution, it is hardly to be wondered at that students of Biology accept evolution as a possible solution of the difficulty, although it is utterly inadequate, as has been shown repeatedly during the past fifty years.

Ridicule, however, is a powerful weapon, even if it is not argument, and ridicule can be applied with telling effect to the mud image theory, although some highly intellectual and well-known writers consider such a theory reasonable. It is anthropomorphic and myth-like in fact.

Indeed, it resembles the suggestion of a small girl of four years, who asked her father how God got himself made. Somewhat startled, he replied: "That is something that no one knows, little girl." For some minutes no more was said; but, with a triumphant note in her voice, the child then exclaimed: "Well, papa, I think I know." As this was a highly interesting announcement, her father asked her how it was, and she replied: "First He got his arms, and then He put himself together."

If the experience of the past fifty years has shown anything, it has shown that changes in nature do not come gradually. They come by "sports." A new type appears suddenly. Four and five leaves on a clover plant will illustrate the matter. Such "sports" do occur. In fact, on one occasion in Grinnell, Iowa, about seventy-five such clovers were picked within ten minutes at a spot on the college campus by my own hands. They were on the way to a new variety; but the variety would have to become fixed.

There is a well-known story about Luther Burbank in his younger days. He is said to have planted the seeds from one potato ball and to have obtained twenty-one different kinds of potatoes, only two or three of which were worth propagating. One of them, so it is said, was the Early Rose.

Propagation by the buds on the potatoes themselves instead of by seeds has since that time not only fixed the kind of potatoes that will be produced but has also led within my own lifetime to the practical elimination of potato balls. There are blossoms still; but they wilt and disappear without producing fruit. Boys of the present day cannot fill their pockets with potato balls to use as missiles in their sham battles.

Now, this habit of nature of developing by "sports" led to a theory of mutation, and theistic mutation thus became a possible hypothesis. It was an improvement on theistic evolution; but for some reason it made little or no head-

way. A divine element was not prohibited by such a theory, and it is possible that the hypothesis was not acceptable for that reason.

In considering the creation of man, some Biblical scholars lean to the side of a notion that man was created as a mature being, after the fashion of Minerva, who is said to have sprung from the brain of Zeus full-grown and fully armed. They discount the complexity of the miracle, forgetting that God wastes no energy and no material.

Most people suppose that every possibility has been canvassed in the above-mentioned theories; and yet that is not the case, since there is still a possibility that has never been exploited. It is really theistic xenogenesis, because it involves a divine process that has some support in the Bible itself. Strange as that statement may appear, it is true.

Jesus was born of a virgin, a god-man. He was begotten asexually, and was therefore different from every other man who ever lived, unless we assume that Adam was so begotten. Even then the two would not be alike, because there was no woman to be used, and some higher animal had to be employed as the matrix for the creation of man.

If, however, God used that method to produce the body of Jesus, it is not presumptive to suppose that He may have employed it all along the line until man himself was reached. It may be significant that the word "create" occurs so few times in Genesis. God created the (two) heavens and the earth. (The Hebrew word for heaven is a dual, and the same general idea is reflected in the hymns of the Rig-Veda. The cloud region is one heaven, and the blue vault beyond is another. That makes the two.)

No further creation is mentioned until the great sea-monsters are given a place in the account; but it is there stated that "every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind" were created. The sun and moon were "made" by God, and that

implies a process of some sort. He is also said to have "made" the beasts and cattle and the things that creep on the ground. In the case of man, both words are used: "Let us make man in our image, after our likeness," and "God created man in His own image, in the image of God created He him; male and female created He them."

While it will not do to infer too much from these facts, since make and create are both used in connection with man, it appears probable that no more creations were used than was absolutely necessary, and that development by variation was employed to do the rest. In some such way the different races of men must have originated, and it may be that only genera, or at most species, were produced by creative act. "Be fruitful and multiply" may involve some such contingency.

What, then, does all this mean? How does the case of Jesus apply to the production of species from genera and genera from primordial forms?

Observe first that no male human parent was involved in the procreation of Jesus. The conception was asexual. The needed chromosomes with their proper genes were produced within the body of the virgin herself, and the child resulted. The miraculous element was thus reduced to a minimum, to the creation of the required chromosomes.

Now, it is conceivable, since asexual reproduction is common in some forms of insect life, that such a method of propagation may have been one of the factors of the creative period. By a change in the germ-plasm, new chromosomes with new characteristics could be employed to produce in one creature (a female) a distinctly improved sort of created being. Each successive step would thus require only a minimum of creative force, the production of the proper germ-plasm in the selected animal parent.

The process would be analogous to what takes place in the grafting of a tree. The sap of the tree is not changed,

but the ingrafted scions take it and so modify it that each produces apples or pears like the tree from which it was taken. A tree in my garden that is not over twenty years old has already borne ten kinds of apples, and it has been grafted to bear ten more kinds. In a similar way the blood of the animal parent would be so appropriated and modified by the new germ-plasm that a new creature would be the result when the process was completed,—perhaps several of them.

Such a theory would place the egg before the hen; but it would also provide a suitable matrix for the production of the egg. The creative act would thus include only the production of the needed germ-plasm, with its modified chromosomes, and the new fowl would be hatched from the egg.

Parthenogenesis is a necessary part of the process. That means that the method employed in producing the body of Jesus was the method used in producing each successive step in the advancing creative period. Man himself would be the climax, until, in the fullness of time, the Messiah was born of a virgin with the male human parent displaced by the Holy Ghost. By that means and that only could such a being as Jesus be produced.

Strange as such an hypothesis may seem, it is not irrational; for a process of the sort mentioned would not be guilty of the illogical and impossible supposition that the lower could be an adequate cause for the higher. No fountain can rise above its source; but evolution assumes that the lower and inferior can be a sufficient cause for a higher and superior being. Nothing short of a miraculous intervention can supply the needed element in the upward movement of living forms.

Protoplasm has no supernatural powers; but the Almighty could use it to obtain the results He had in mind. Creation would be present in every instance; but the miraculous element would be reduced to a minimum, and it

would thus conform to the law of parsimony and to that of the conservation of energy. Both are now everywhere present in the modern universe.

The gradual progress from the lower to the higher might conceivably be accounted for in this way, and no illogical factor would be in evidence. Nothing of the sort can be said of evolution. It is illogical in that it does not allow for any additional force in passing from the lower to the higher, and it does not recognize that a mighty intelligence had to be back of the universe to make it what it is. Theistic xenogenesis does.

Why such a theory as this has never been developed by scientists who are Christian men, has long puzzled me, since nature herself by her methods of work contains the needed additional suggestions, if the New Testament is accepted as containing a true account.

Would it favor a monkey theory? Far from it. That theory has been so abundantly refuted that it is hardly necessary to do more than refer to it as outlawed. Nevertheless, an animal parent is still a necessity, if a fitting matrix is to be had for man's creation. A proper environment is needed in which to place the needed germ-plasm to develop. Otherwise, it can never materialize. The problem is thus reduced to finding such an animal, if any such exists.

Certain things may be confidently affirmed. Men are hairless, and the parent should be also. They have a large brain capacity. That, too, is a necessary factor. Their bony structure is peculiar and quite different in some respects from that of almost all the animals. That is likewise a point to be remembered. They walk upright, and the parent should be so constituted as to be able to do so. They have a superior intelligence, and they have strong feelings. Such things point to the *Elephantidæ*.

Scientists are fully justified in holding that the mud-image theory is unworthy of credence; but they are by no means justified in assuming that pro-

toplasm suddenly acquired enough intelligence to push upward and then kept on pushing until man was produced. Even if they suppose that his body can thus be accounted for, his mind is still left, and that is so far removed from the highest type of animal mind that it presupposes mind as its ultimate source.

A mind superior to his must have been the cause of his intellect; for nothing can be produced by something inferior to itself. Logic absolutely forbids any supposition that it can. On the other hand, if it is assumed that man originated in some such way as that outlined above, he is a created being, who owes his entire existence to an omnipotent God, in whose likeness he was purposely made.

A curious fact should now be noted. As will appear below, the Biblical term for the living principle in both men and animals is the same. It has reference to that something which enables both men and animals to experience the outward phenomena of this world, the things that we call sense-perceptions. When the New Testament is reached, a similar Greek word is employed in a similar way. The best English equivalent for each is soul.

Observe that nothing beyond sense-perception and the reaction to it is involved thus far. Such things men and animals have in common. But men have more than this, and the Bible recognizes the fact by crediting man with something that no animal has, a spirit. The spirit is the part of man that knows the difference between good and evil. It is the part of his being that makes him a moral creature. Animals are unmoral.

Man is a moral creature, because he can and does choose to resist evil or to yield to its blandishments. The decision involves his will. Hence, the will is the one moral faculty in this world or any other. As soon as that fact is recognized, it becomes necessary to conclude that the will is a faculty of the spirit alone, not a faculty of the soul. If it were the latter thing, animals would have it and

be capable of choice in the moral sense. No one ever supposes any such capacity on their part. When a dog seems to show a knowledge of the right and wrong of something, it is his master's disapproval and his fear of it that is active.

We are now ready to advance a step further; for a human being brought into the world in some such way as has been outlined, would have no sinful heredity to overcome, since he could not have had any sinful parents. He would start life in complete innocence. That would not make him virtuous or righteous, because the element of choice must always be present in such things. Beginning his life in complete innocence, he would have to decide something in a wrong way to depart therefrom, and disobedience to God's commands would be the only practical way to accomplish that outcome. In short, disobedience would be his one way to become a sinner.

Adam could not sin against the animals in his care, because he had complete dominion over them. They were his, and he would have no inclination to go beyond his rights. He would not be inclined or liable to sin against Eve, since she was the one companion with sufficient intellect to be a fitting helpmate. She may therefore be ruled out as well as the animals.

Nothing has been said of her origin, and it is still a mystery. One theory has it that the two were like the Siamese twins and were ultimately separated by an animal parent. The scar on Adam's side is then supposed to have led to the rib story. In some way Adam's substance was used to produce Eve; but the Hebrew is so obscure that it is impossible to tell exactly what is meant. The word translated "rib" really means side, and that makes it appear that Eve was produced within the body of Adam and at length removed therefrom.

A Greek legend makes man a double creature at his creation; but that creature became so insolent that Zeus split

it in two, making the sexes. Some Hindu gods are represented as androgynous with a form that is hermaphrodite. The same sex dualism is also placed at the beginning of their cosmogony, just as it is in Greek mythology. The only point that is clear is the fact that in some way a new life was produced from one already in existence.

The Genesis story is accordingly sound in that particular. It is also sound in its account of the fall, since it presents the only way in which sin could have entered the world. Sin must involve the will and a choice of some sort, and disobedience requires exactly those elements. Moreover, the outcome tallies with all human experience; for conscience made cowards of the two, and they fled and hid themselves. Each then sought to place the blame on some one else, when cornered, hoping to establish an undeserved innocence. Innocence was gone forever; but the door was opened to virtue and righteousness, because each could henceforth choose to eschew evil and seek only the good.

Doubtless both blamed God for letting them sin, and they probably complained bitterly because He did not prevent it or make it impossible. Men and women in countless numbers have done that sort of thing, imagining that God could prevent them from sinning and still secure the object He had in mind in allowing them the chance to transgress.

Righteousness was God's ultimate object; but righteousness is utterly impossible without unobstructed freedom to sin. There can be no mountains without valleys and plains, as every one knows. Righteousness is like that: it can only exist where the door is wide open to the allurements of sin. If Adam and Eve had not been perfectly free to transgress, men and women would have been no higher than the animals around them.

Righteousness, in its very nature, is the choice of right in the face of allurements to do wrong. Where there are no such allurements, there can be no righteousness, any more than there can be

heat without cold. If there were no wrong, there could be no right. The only possible way for righteousness to exist is under conditions such as are to be found in this world. Men must be free to sin, and sin must be alluring, or righteousness will become an impossible thing.

Furthermore, the rewards of righteousness cannot be directly in evidence, while those of sin must be, if any true virtue is to be had. The very instant that a mercenary motive is admitted as an inducement to be righteous, the thing itself becomes impossible. The choice must be made on the sole basis of right. If it is paid for, it is not virtuous.

For that reason, the inducement of immediate returns must be left to sin, because only those things that are done because they are right can be accounted righteous. Things done for the hope of immediate reward are excluded of necessity. There may be a hope of ultimate reward; but it must be so indefinite that it is not attractive to the sinner, when he sees a chance to gratify some immediate desire. The delicate balance of temptation and resistance thereto as we find them in this world call for our unqualified admiration; for they make righteousness a possibility.

They do so, because they enable God to reward the righteous ultimately without in any way bribing men to be good. The rewards of sin are plainly seen at the time the sin is committed. It is only after a long period of testing and trial that the rewards of righteousness are experienced. The individual must freely choose to walk in the way of God's commandments and persist in so doing, without any immediate hope of reward, or even with a certainty of some loss, if he is to be eligible to ultimate rewards.

If you wish to obtain some idea of how priceless true righteousness is, consider all the evil that men have done and will yet do, add to it all the suffering they have caused others by their evil deeds, then contemplate all the annoyance their sins have caused God himself,

and, finally, complete the study with the life of Christ and His agony on the cross. All of these things constitute the price that God was willing to pay for the purpose of obtaining righteousness on earth among men.

It was the only way, and that settles the problem of evil. Moral fibre resembles muscular fibre. It grows strong only by exercise and resistance to some obstacle. It cannot be inherited, except in the possibility of development. The individual must himself put forth efforts to overcome and persist in doing so without variation.

Righteousness is of slow growth, and Adam and Eve could not regain their lost estate. They could hope for ultimate salvation; but they probably hoped for salvation in their lifetime, involving a return to Eden. That hope was altogether vain. Paradise was lost completely.

They could and did pass the hope on; but many centuries had to elapse before the human race had suffered enough to understand the true character of sin, and, therefore, to be ready for the promised Saviour. Large portions of it would not learn the lesson, but would sin away their day of grace, and that explains why Israel was commissioned to destroy the people of Canaan. It was a necessity, if there was to be any salvation for men.

Israel itself had to be chastised so severely that idolatry became impossible, before the time was ripe for the coming of Jesus. God had promised to send a Helper, and He did so—to suffer on the cross.

He was the seed of the woman in very truth, and He bore our sins for us and made our salvation possible. With His stripes we are healed.

Adam and Eve hoped in vain for themselves, but not for their distant posterity. Like them, all mankind has had a desire for something definite concerning the final outcome of their sojourn upon this earth. Most men have desired at some time to escape from the bondage of sin, and that explains the

elaborate systems of penance that have been developed in heathen lands. Such things do not bring peace or escape from sin.

The way has been opened, nevertheless; but it had to be opened in the wisdom of God, as it is set forth in the Bible, in a divine way. Human speculations are vain; for the only sure guide as to what is right and what is wrong is that same Book. Heathen taboo shows that. There is the same innate conviction that some things must not be done, and whatever seems improper to them is made taboo.

Some so-called civilized men, in order to gratify some form of the thing called self-expression, consider that might makes right and act accordingly. They are devoted followers of Satan himself; for he sought by might to usurp the place of God and lost his estate in consequence.

That he was the real agent in the garden of Eden, taking the form of a serpent or using a serpent as his instrument, is clear, and oriental imagery is hardly necessary to explain what took place. In some way, similar to that used in the case of Balaam's ass, he made the temptation plain and potent. Eve understood and was persuaded.

She then persuaded Adam, and both were expelled from Eden. Toil and sorrow have been the portion of men ever since; but the Messiah has come, and there is a blessed peace for all who accept Him and try to follow in His steps. Their burden is lifted, and they find His yoke easy.

A single item should be mentioned. The Hebrew in Genesis (3:15) reads, "he shall-bruise-thee head; and-thou shalt-bruise-him heel." As the idea of an individual Messiah has been abandoned by the Jews, the Jewish translation has been changed to the plural. The singular is the true reading.—*Herbert W. Magoun.*

NOTE.—This is the first of a series of editorials to be contributed by Dr. Magoun. The second editorial will appear in the next issue.

The Present Situation in Egypt

Dr. Harry Rimmer, one of the Associate Editors of *CHRISTIAN FAITH AND LIFE*, is in Egypt at this time to continue his studies in archeology. About eighteen months ago, Dr. Rimmer journeyed to England to study the ancient Egyptian papyri and ostraca at the British Museum, but found that the British and Cairo Museums shared jointly in the archeological findings in Egypt. In order to complete his work at the British Museum, he was compelled to travel to Cairo as well. He reports the Cairo Museum as being "a mine of information." Enroute he will visit Jerusalem and the ancient "rose-red" city of Petra. He returns early in spring, and we are eagerly anticipating the result of his research work through his prolific pen.

THE ancient name of the Sacred City was Salem, and that means "peace." But by some strange jest of history, few cities of this earth have ever known more of battle and bloodshed than Jerusalem has suffered, in the many ages of her occupation. The armies of Shishak, the tread of the dread Assyrians, the clash of Crusader's iron mail and Saracen steel, the shuddering shock of Turkish assault and the slithering whisper of flying arrows have been the accompaniment to man's desperate battles for the mastery of this strategic place. Again and again the city has been destroyed, and the inhabitants have experienced torture and massacre, or were lead away into the dread life of slavery. And now once again the shadow of conflict darkens the land that Jesus loved, and that God gave to His servant, Abraham.

On almost every street of Jerusalem armed aliens guard the Jews from their enemies, while on the highways of Palestine swift lorries shuttle back and forth with their squads of armed soldiers. Mobile machine gun units speed

up and down the land, traversing the city streets as well as the open road. Overhead the scouting planes cast their shadows on the land beneath, spying out the hiding places of Israel's enemies, and guiding the troops who track down the assassins. Ever the ponderous lorries that bring in the potash from the refining works on the shores of the Dead Sea have their convoys of soldiers, whose Lewis Guns and Browings testify to the alert readiness to repel the murderous Arab with a hail of lead.

It is the old, old story: once again the enemies of the Jew are desperately determined to drive the Hebrew from the land that God gave him, and where he ought to be settled in security and in peace.

Every day that we have been here in Palestine the news has contained the detailed account of Jews who have been done to death from ambush, or horribly injured from the explosion of bombs that have been tossed into crowded buses on the open highway. Although the Jews have attempted to go about their lawful and peaceful plan of reclaiming the land and building homes where they can rest in security and contentment, the land is seething with hatred and violence.

Of course the Arabs claim that they are desperate because the Jews are crowding them out of the land that has been theirs for six hundred years, and maintain that they are just fighting for their own preservation. But just two days ago, in the little village of Ramallah, this poor excuse was shown to be an empty and idle one, when the only Jew in the village was brutally murdered as he sat quietly at work in his humble shop. He was not a recent Zionist immigrant, but was born and raised in Ramallah, having been a respected citizen for the 34 years of his life there. A shoemaker by trade, he was seated at

his bench working, when an Arab entered and called him by name, thus obviating the possibility that it may have been a case of mistaken identity.

Courteously rising to greet his visitor, the Jew was met with several shots from a pistol in the hands of the assassin, and fell dying on the floor of his little shop. The murderer fled, and, being concealed by his Arab friends has so far escaped all detection. It is difficult how one Jew, born and raised in Ramallah, could suddenly become a "race problem" sufficient to crowd a shiftless Arab out of his land and living!

Yesterday the ambulance brought into the hospital here in Jerusalem two young men who died from their wounds, leaving wives and small children to mourn their passing. They were driving their truck along the Jaffa road, and just a few kilometers from Jerusalem they were greeted by rifle fire from the rocky hills. Before they could speed away from the danger, a bomb was tossed into the driver's compartment where the two men were riding. The driver grabbed the bomb to hurl it out, but it went off in his hands, frightfully mangle both of the men. The truck turned over in the ditch, pinning the two injured men beneath the wreck.

A passing motorist was close enough to stop and offer aid, but was driven from the scene by a volley of rifle fire. He sped into the city, but by the time the Police arrived the Terrorists had fled. It was raining so hard the trailing dogs could not pick up the scent, and the visibility was so low the airplanes were of no aid, so the murderers got clear. The two young fathers were buried by their families and friends, and another sentence was inscribed in the bloody record of Israel's present suffering.

THERE can be no question as to who is to blame for the present distress in Palestine, as Great Britain has the mandate and the government of this land. She knows the Arab and his cruel,

implacable thirst for blood, and a reasonable firmness on her part at the beginning of the trouble would have quenched the flame almost before it got started.

But Great Britain has sacrificed her honor on the altar of the Great God Politics, and is trying to placate the Moslem horde over whom she maintains a precarious sway. The conditions and promises of the Balfour Declaration are definite and clear, and they most certainly have not been lived up to by Great Britain. Palestine was promised to the Jews as a national home, and they were assured that they could erect in the holy land a Jewish State. But with the opposition that has arisen from the Islamic horde, Great Britain, considering her position in India especially, has been afraid to take a definite and aggressive stand and to keep her promises and pledges. Those are plain words, and perhaps will be hotly denied, but the facts in the case speak for themselves.

It will be remembered that when the British forces, commanded by General Allenby, were campaigning against the Turkish-German-Austrian forces in Palestine, a great deal of the fighting was centered around Jerusalem. The natives who were not Arabian, and many who were, looked upon the British army as a force of deliverers. The oppression of the Turks had been so long and so bitter, that even the better class of Arabs welcomed the change.

Some long time before the actual capture of Jerusalem, Allenby's forces had fought their way up as far as Gaza. It was an incredibly difficult campaign in the roughest terrain an army ever had to maneuver over, but the feat was accomplished with heroic courage and typical British doggedness.

At this point in the campaign the mayor and the chief men of Jerusalem came out and surrendered the city to the British forces, and did it with delight. But the fortunes of war turned for a time against the British, and the

Turks drove them back. The hard-fought campaign had retired the enemy to Jericho, but he returned in a crushing rally.

When the Turkish forces re-entered Jerusalem, they hanged the mayor who surrendered the city, and executed also a number of the chief men, in retaliation for their cordial welcome to the British deliverers. The oppression of the Moslem was never relinquished for even a minute, until the hour that Allenby finally received the surrender of the Turkish commander, and entered the Holy City.

When the flag of the British Empire was raised over Jerusalem, the Jews thought that their troubles were ended, and hailed the event as the dawn of a new era. For in plain and unmistakable words, Great Britain had informed the Jews of the world that they could have Palestine, wherein to form a Jewish state, and thus realize the fulfillment of their yearning hopes. All the suffering and sorrow were in a measure forgotten as Israel turned her face and her heart towards the accomplishment of the great return and the erection of a government that should finally be of the Jews, by the Jews, and for the Jews. They were justified in their optimism, as Great Britain at that time possessed a reputation for keeping her promises that any nation could be proud of, and one that was justly and fairly earned. So when the Union Jack floated over the Tower of David, the Jews thought that the thing was as good as accomplished, and the promises were about to be redeemed.

But at that time Great Britain had an organization that was called "Occupied Enemy Territory Administration," and was known by the alphabetical designation of "O.E.T.A." The staff of this organization was composed of young men, fresh out of college or teaching in various theoretical schools, who were crammed full of the loveliest opinions about government and politics that any one could wish to hear. They were in-

tolerant of any opinion except their own, they were bigoted and domineering, and totally useless outside the walls of a classroom, or between the covers of a book.

Puffed up by their own importance, they swanked and swaggered their way about the land, bringing a "new political deal" to Palestine, and leaving the whole region in a most ghastly mess! They established government by memoranda, and issued decisions that had all the force of law, and had an army to back their utterances. They had a grand time trying out their liberal ideas, and being "good neighbors" to the late enemy.

To the horror of the amazed Jews, these fair haired and brilliant lads appointed a Moslem as governor over Jerusalem! Since the Mohammedan population of Jerusalem was out-numbered by the Jews three to one, the Jews had a right to some voice in the matter, and they were unanimous in their demand for a British governor.

But the wishes of a people are never of any importance to political adventurers, who know nothing of the sanctity of contracts and the honor that is bound up in keeping solemn promises. Expediency is their only guide and religion, so the Moslem remained to bleed the people with ridiculous taxes, and to feather his own nest in typical and ancient fashion. It seems inconceivable that a so-called Christian nation could put a Moslem governor over Christ's city, to reign over God's people, but the thing was done.

THE Jews contented themselves with orderly petitions and protests, all of which fell upon deaf ears. Day by day the tension grew as the situation became more and more intolerable, until friction was generated that finally broke out into flames. When Britannia woke up to the havoc she had caused, she changed the governor of the city, but the damage had been done.

This time the Moslems protested, and demanded one of their own faith and kind to head the new regime. The Arabs do not think highly of the written word, and they write their protests and petitions with fire and sword, and speak their mind with gunpowder. That kind of protest bears great weight, and Great Britain heard that voice with gravity and alarm.

But she did not dare go too far in repressing the Arabs, as a large part of the Empire is Mohammedan in faith, and a holy war would unite the entire world of Islam against the British. In regard to India and the entire East, England feels her ticklish position, and well she may. She is like a man sitting on a keg of powder, shooting off Roman candles in the dark! No man knows what the spark may be that sets the world aflame again, and none can guess where the first upheaval will originate. For the sake of policy and politics, Great Britain has attempted to temporize and placate the Arabs, in plain honest speech because she is afraid of the consequences if she deals firmly with a distressing situation.

The High Commissioner of Palestine tried gentleness and persuasion, using the technique of pacifism to quell the outbreaks. He is a good and kindly man, but one who is utterly unfitted to deal sternly with organized murder. Words of gentleness and love have no effect upon a mad dog, and the Arabs followed their natural bent and went on a killing spree. They interpreted the attitude of the High Commissioner to be founded upon fear of them, and they acted accordingly.

In the course of this pitiful policy of vacillation, more than a thousand Jews have been killed and wounded by the Terrorists, and havoc has been wrought on every hand. The Jews plant orchards and nurseries to retimber the land, and the Arabs come by night and pull the trees up again. The Jews start a building, and in the night time the Arabs destroy the labor of their hands

and bring their toil to nought.

The rattle of musketry was heard through the land, punctuated by the deeper note of exploding bombs. When a Jew lights his lamp at night he first curtains his window, lest the gleam of his light become the signal for the volley of rifle fire that may blot out his life. As he labors in the field or the quarry, the factory or at his bench, he must keep one eye upon his work and the other upon the nearest cover from which a sniper may attempt his life. He cannot drive his auto upon the public highway without fear that a bomb will be tossed into his speeding car, and every time he steps into a bus or a public conveyance of any kind, it is done with the full knowledge he may not live to see the end of his short journey. The passengers in the public busses sit alert upon the edge of their seats, ready to fling themselves flat to the floor at the first sharp crack of a gun.

A few days ago one crowded bus had a bomb thrown through its windshield, and a grim tragedy was only averted by the quickness of the driver, who caught the bomb in his hands and threw it out the open window. As it was the explosion almost wrecked the car, but the entire load of passengers escaped with their lives.

Once more the lovely but impractical theories of pacifism have met a simple and positive test, and have been found to be worthless and vain.

Great Britain was forced to flood the land with her troops, and to take over the direction of the native police. Left to their own recourses, their procedure was to dash to the scene where Arab snipers were pouring their lead into a Jewish village, and fire a few rounds at the stars. This made a grand noise and had the virtue of making a show of action, while it guaranteed that no native would be hurt by the lead of his own police! But the Jew was once again between the upper and the nether millstone, occupying the traditional and historical position of victim to which he

has so long been accustomed.

But now the picture is changing, as the British forces are erecting a fine system of native police, and are training civilian militia who patrol the highways and guard strategic Jewish centers.

Thus the "iron fist" descends upon the City of Peace once more, and the pacific High Commissioner is recalled. He is being replaced with a man of ability and determination who has made a reputation for his courage and ability in dealing with rebellious provinces, and establishing the reign of law and order. This is quite satisfactory to the Jews, as all they want is to be left in peace to develop the land that is theirs by Divine right.

The Arab cry of protest against being forced out of the land is simply ridiculous propaganda. The blight of Islam has rested upon Palestine for centuries, and in all that time the land has lain idle and desert. The Moslem is a curse to any country, and the pitiful condition of Palestine is due entirely to the indifference of the Mohammedan to the soil. Over in Transjordan there is wasted and idle land enough to recompense any Arab land seeker in Palestine, and nothing is being done to develop that region.

But the Jew loves the soil, and has labored with heartfelt toil to redeem it from its wild and desolate condition. Now that his labor has made the land extremely valuable, the Arab wants to drive him off the land and take it for himself. If the Arab succeeds, in one generation the land will be waste and idle again, as it was when the Jews began to reclaim it. If Great Britain allows this iniquitous attempt to succeed, God will certainly judge her for that unrighteous compromise with honor and right.

We leave Palestine tomorrow, and the railroad over which we travel was dynamited this morning, in an attempt to wreck the train. However, the train was not there when the mine exploded. The

schedule is changed a little every day, so the Arabs cannot count on the train being at any certain point at any particular time. Incidentally, neither can the traveler!

We have a strategy of our own that beats the change of schedules. We shall take a hired car over the mountains to Ludd, and catch the train there, out of the danger zone. When we came into Palestine, we had to lie over at El Quantara from nine in the evening until three in the morning, so the train could enter Palestine in daylight. A brightly lighted railroad car would be too sweet a target for an Arab to pass up without at least trying!

IN a word, anarchy has gripped the land, and the trouble centers around Jerusalem at the present time. But it is moving back up toward Tel Aviv, and the armed forces are now working grimly to put down the risings.

The Arab solution for the trouble is simple and ingenuous. Their plan is for Great Britain to relinquish her mandate and retire from Palestine, giving the land to the Arabs for the formation of a new Arab State. Under this plan, Palestine would be annexed to Iraq, and the Jews would then be welcomed in limited numbers into any Arab state. The conditions of their entry would be that they should never become citizens, but that they shall be subject to Arab rule without voice of representation, and shall be subject to special laws that shall be enacted from time to time as the Arabs desire them!

I do not know what answer the fly made to the spider on the occasion of the famous invitation, but if it was what we believe it should have been if the fly had sense, it is apropos here! The sympathy of every disinterested and informed observer is entirely with the Jews in this whole controversy. In the first place, the Arabs have abundant territory—more than they will ever use. Arabia, Iraq, North Africa, and every Moslem state, lies open to him when he

desires to enter them, and he has no problem of crowded population to force his migration to new lands.

In the second place, the land belongs to the Jews. God gave it to Abraham and his seed for an eternal inheritance, and the deed is still good. The Jews are not wanted elsewhere, and are driven from pillar to post all over Europe. They have to go somewhere, and where else may they turn if not to their own natural refuge?

Since the return of the Jews began, the land has been reclaimed and made to bloom in a nearly miraculous manner. The devastation that was caused by Islamic methods has been healed to a large degree, and the earth is starting to put forth abundantly. It will be no loss to the Arab if he loses the whole country, as he has plenty of territory for all possible needs. But if Israel is driven out, she has lost her last place of refuge.

Britain's latest plan is nothing short of a cowardly compromise. The new idea is to divide the land, and give the Arabs that portion from Nablus north, excluding the plains of Megiddo and Sharon. Under this arrangement, the English would retain control of the Sacred City, and administer it for both races and for all creeds.

The Arabs will not be satisfied with the suggested plan, as they now want the sections of the land that the Jews have labored to reclaim. The Jews rightly object, as they want their own beloved city for themselves.

There is one more fatal objection to the plan of Partition, and that is that God is against it! His holy and infallible word is replete with promises that all the land shall some day be the heritage of His own people, and all the human schemes that look to the frustration of these prophecies are fore-doomed to failure.

The simpler solution is for Great Britain to remember that she once had a fine reputation for keeping her prom-

ises, and that her ancient record, of which she could justly be proud, was not earned by compromise and following the easy way of expediency. Indeed, Great Britain recently entered a disastrous war because another nation violated her word with a weak and defenceless people. Now she threatens to tar herself with the same brush! The conditions of the Covenant under which England promised Palestine to the Jews in return for services that had been rendered are clear and explicit. Let Great Britain fulfill her plighted word, and the issue will soon be settled.

In the long run, students of prophecy know that the final solution is not in doubt. The sufferings of Israel are all foretold by the prophets from past centuries, and their word is even now being fulfilled. That word states that the Jews will come back to Palestine in unbelief, and there will suffer all the terrors that are the natural result of her disobedience and rejection of her Messiah. But the brightness of the return of Jesus Christ will turn the nation back to God and into the highway of holiness, and she shall from that time on be at peace in her own land.

All this is future, and her present distress is very real. The permanent solution lies in the Blessed Hope; but a little firm, determined, honest action by Great Britain would go a long way toward relieving the present distress and suffering.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—*Harry Rimmer.*

"Money is that commodity that will buy anything but happiness and admit a person in to any place but heaven."—*Reward definition of the word "money."*

Trust that man in nothing who has not a conscience in everything.—*Sterne.*

We never perceive our sins until we begin to curse them.—*Fenelon.*

Unitarians and Moderns

Apes in Theory and Practice

I John 4:1-3

HERE we discover again that perfect harmony between the Word and the course of human events that indicates the infallible inspiration of the former. If the Bible is not true, it is the mystery of the centuries how it happens that its language is so marvelously applicable to world movements, describing them accurately from the standpoint of history, and even indicating the very spirit that animates them.

Evolution is the ape theory. Darwin, the modern apostle of this revamped infidelity, makes man a descendant of the ape. This charge is often denied by some, but always by those who have not read, with any care at least, *The Descent of Man*, in which Darwin (pp. 180-181—1874 ed.), tracing the evolutionary process, reaches the simiadae, and says,

The Simiadae then branched off into two great stems, the new world and the old world monkeys, and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded.

Unitarianism now almost uniformly accepts that philosophy. Setting that over against Christianity, it says, "We must choose either the one or the other," and without the least hesitancy, advocates Darwinism as against the writings of Moses, David and all Biblical authors, saying of the Darwinian explanation of all things and the Biblical account of the same, "They are mutually exclusive. They cannot live together."

The author of this statement, a prominent Unitarian preacher, tells us, therefore, that they have accepted this—an anti-Biblical basis—for their professed religion.

Let no man imagine, therefore, that the controversy with Unitarianism is a controversy within the church, or that it any longer involves dissenting views between brethren.

Unitarianism not only denies the inspiration and authority of the Bible; it flatly denies the existence of a personal God. Here is its language fresh from the press:

The doctrine of evolution ended the idea of a creator for all time. It gave us an entirely different idea of God.

To put past dispute their atheism, the same writer says,

We have long been taught that man was made by God in His own image, but now we know that the reverse of this thought is the truth, namely, that God was made by man in his image. The origin of God lies far back in the dim past, but it does not antedate the advent of man. So far as we can know, God is merely a mental concept.

In other words, the Creator, the Redeemer, the Heavenly Father, is reduced to the figment of a developed monkey's brain—"a mental concept." *This philosophy has become the lifeblood of Unitarianism.*

The Bible has been utterly discarded and in many of the Unitarian services, they will no longer read from the same. They select passages from secular books and almost uniformly from Darwin's apostles instead. "They glorify the creature rather than the Creator." They boast themselves prophets of a new faith. To quote from one of them, they "go up and down the land, crying, 'Prepare ye the way of mankind and make its paths straight.'" Instead of expressing faith in God, they declare their faith in man, saying, "The kind of world we live in depends not upon some God outside of man, but upon man himself." They declare,

We do not believe in that friendly providence which the other religious sects feel sure will establish the kingdom of God. If there is ever to be established an era of peace and justice and good will, we insist that it depends upon ourselves, upon what we are and what we do.

In other words, the religion of Unitarianism is, as they boastingly admit, a

religion of "humanism," and there is no help for humanity above its own head. Is it any wonder that Gamaliel Bradford, writing in the September, 1926, issue of *Harper's* on "Darwin, the Destroyer," should have said what so perfectly applies to Unitarianism,

All the motives and interests of men and women are reduced to the Darwinian residuum of self-preservation and propagation, or as France repeatedly puts it, more boldly and baldly, love and hunger are the two poles of our being. And when he makes intimate confession of the workings of the theory in his own person and life, this is the result: It is said, 'Man is the lord of creation.' Man is the lord of suffering, my friend. There is no clearer proof of the non-existence of God than life. If you could read in my soul, you would be terrified. There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour.

How can either happiness or holiness ever be possible to this present existence if in the universe there be no God? The forces of nature, now enthroned by Unitarians, know absolutely nothing of either. Leopardi voices a patent fact, "Nature in all her workings has other things to think of than our ill or good," except that Nature does not think at all.

That is how it has come about that Darwin has done exactly what Gamaliel Bradford says, "wrecked the universe for him and for millions of others."

Is it possible for any sane man to imagine that real religion can exist apart from God? Are not the poet's words worthy of consideration by the Unitarianism of this hour?

There is no God, the fool in secret said;
There is no God that rules o'er earth or sky.
Tear off the band that binds the wretch's head,
That God may burst upon his faithless eye!

Is there no God?—The stars in myriads spread,
If he looks up, the blasphemy deny;
While his own features, in the mirror read,
Reflect the image of Divinity.

Is there no God?—The stream that silver flows,
The air he breathes, the ground he treads, the trees,
The flowers, the grass, the sands, each wind
that flows,
All speak of God; throughout, one voice agrees,

And, eloquent, his dread existence shows;
Blind to thyself, ah! see him, fool, in these!

Evolution, the basis of Unitarian faith, is not a science, but a godless religion. We have found in them our noblest and yet unwitting witnesses in the conflict that was illustrated in the Scope's trial. In that trial, and in the entire contention between modernism and fundamentalism, the subject of controversy is not science. "Science is knowledge gained and verified." For the Darwin philosophy, not a scintilla of verification exists. Religion rests, as both scientists and Unitarians contend, on faith. That is exactly where the philosophy of evolution rests. The late William Bateson of England, in his Toronto address, admitted and emphasized that fact. Professor Millikan, our outstanding American scientist voices the same fact. In truth, there is not a single living great scientist who could, before any intelligent audience, defend the proposition that evolution is a proven fact, or find for it any proofs whatever that would stand in the court of true reason.

It is instead an atheistic religion. The fundamentalists of the world are the ardent friends and advocates of education. They have planted fifty schools, yea, even hundreds, to the one ever planted by all the apostles of Darwinism and all the advocates of Unitarianism combined. Is it natural, then, that these fundamentalists who are overwhelmingly in the majority in America, should quiescently step aside, and let the Christian faith that has made America the greatest of nations be supplanted by this stupid, unscientific, irreligious, atheistic philosophy? Nay, verily, the conflict will continue! Scope's trials will be multiplied. The Tennessee law will obtain in yet other states as it has obtained already in Oklahoma, Mississippi and Florida, and the future of America will not be put into the incompetent hands of Unitarians, Darwinians, infidels and atheists.

America is not ready as yet to take the plunge that France took, 150 years ago, in its deistic denials. Its intelligent citizens know the consequence of that God rejection. They have not forgotten the Reign of Terror and they are no more disposed to repeat that in America than they are to elevate Bolshevism, with its kindred atheistic propaganda, to the place of power.

In other words, Moses will not be shortly exchanged for Darwin; the apostles will not be traded for Spencer; Jesus of Nazareth will not be delivered up to a fresh crucifixion, that the Barabbas of evolution may be liberated to propagate his brutal doctrine or establish his blood-stained theory of "the survival of the fittest" in "the struggle for existence."

But we have suggested that Unitarianism is an ape in both theory and practice. That leads us to our second declaration.

Imitation is Its Custom

It has boasted advanced thought, but reveals no originality.

Originality is the very genius of thinking! Unitarians have no originality. They have blazed the way for nobody. They have cleared the path to no desirable point. If one listen to their boasts he would imagine that they were "the original abolitionists," and that slavery would continue to blot the American escutcheon had they not come bravely to the defence of the Blacks.

Ernest Gordon, in his *Leaven of the Sadducees*, shows how, while a few individual Abolitionists were members of the Unitarian body, they got no sympathy from "the society" as such, but endured the bitterest opposition instead. When one calls the roll of those prophets and even martyrs of the nineteenth century fifties, namely, John Brown, Lyman and Ward Beecher, Wendell Phillips, and the rest, it is remembered that they were evangeli-

cals every one; and if William Lloyd Garrison be claimed by Unitarians, let it not be forgotten that he was the son of a Baptist mother and was trained in an atmosphere of ardent evangelism, for she was a consecrated soul winner in the shoe factory where she earned her bread; while William Cullen Bryant, also claimed by this society, was the son of Presbyterianism and never so far broke from his early breeding as to deny the virgin birth or any essential feature of the deity of Christ. Gordon's volume tells us that Sumner was a Unitarian, but Boston Unitarianism put a social ban upon him. He admitted that while fighting the cause of slavery in the Senate at Washington, but two doors in all Boston stood open to him, and when his broken body was brought back to Massachusetts after the assault in '56, the blinds of Unitarian houses on Beacon Street, with the exception of Appleton and Preston, were shut in an ostentatious demonstration of hostility.

Again, in spite of their constant boasts of intellectual superiority and their worship of education and science, they have done nothing to demonstrate interest in higher learning. Almost without exception the colleges they now claim were founded by fundamentalists and filched by Unitarians, as we shall abundantly show when we come to discuss that question. If America had looked to Unitarianism for schools, even in the heyday of its Boston supremacy, she had looked in vain. At the time when the evangelical branch of the Congregational body was crossing the American continent with a line of colleges, the liberal branch, known as Unitarian, was quietly watching the procedure and laying bandit plans to loot, at some later time, what its Christian antagonists were creating.

Evangelical Congregationalism established Marietta College, Ohio; Wheaton, Knox and Rock Island, Illi-

nois; Beloit and Ripon in Wisconsin; Olivet in Michigan; Grinnell in Iowa; Carleton in Minnesota; Washburn in Kansas; Duane in Nebraska; Drury in Missouri; Colorado in Colorado; Yankton in South Dakota; Fargo in North Dakota; Whitman in Washington; Pacific University in Oregon; Pomona in California and a whole line of academies, so Ernest Gordon truthfully contends.

At the same time the orthodox Baptists of America were building Brown in Rhode Island; Rochester, Colgate and Keuka in New York; Colby and Bates in Maine; Bucknell in Pennsylvania; Dennison, Rio Grande and Shephardson in Ohio; Franklin in Indiana; Kalamazoo in Michigan; Wm. Jewell in Missouri; the University of Chicago and Shurtleff in Illinois; with the final objective that looked to Des Moines in Iowa; Grand Island in Nebraska; Ottawa in Kansas; Sioux Falls in South Dakota; Lynnfield in Oregon; Redlands in California, not to mention her scores of southern schools, with a line of academies and theological seminaries and Bible training schools that left scarce a state in the Union without an educational contribution.

During this entire time, Unitarianism has been content to point to Harvard as its one outstanding institution and has mentioned with embarrassment its two or three additional incubating babies. Its blush should have been deeper still in naming Harvard, a school founded by a fundamentalist and filched by Unitarianism, as godlessly, as was the futile attempt to take over Andover, conscienceless.

If one wanted to do it, he could follow through the whole program of social service and show that this ancient and self-honored body has been equally indifferent in its provision for hospitals for the sick, or its community service in any conceivable direction.

Its supreme attempt at aping has proven a signal failure.

This abortive endeavor relates to the important matter of missions and the remark applies whether it be home or foreign. This fact Ernest Gordon has clearly and elaborately shown. He remarks,

What Christians understand by home missions—rescue missions, schools for mountain whites, missions among ignorant Slavs and Italians, among Filipinos, Porto Ricans, and other dependent peoples are non-existent. "The Unitarian movement is nearly as old as the Methodist and older than the Episcopal High Church," writes a Unitarian in the *Christian Register*, "but what progress has it made in converting ordinary, ignorant, commonplace busy people from worldliness to holiness?"

What a brilliant prospect for "a religion of humanism" to triumph when its entire history is destitute of that humane spirit that seeks to lift the sinful and the poor and ignorant at hand to higher levels!

But its supreme fiasco remains to be illustrated in its abortive attempt at foreign missions. Dr. Edward Everett Hale is quoted as having said,

Honor all men—the doctrine of Unitarianism makes it easier today for the Unitarian missionary (than for others) to deal with the Ute Indian or with a Fiji islander. They meet, not as enemies on two sides of an entrenchment, but as the common children of one God.

That's the Unitarian mission theory, and, as Gordon remarks, between that and mission practice there is a "deep chasm indeed." They have never even attempted missions among the Utes or Fijis. Their endeavor in Japan, begun with much boasting, was long since abandoned, and the "deep spiritual awakening" they prophesied for Japan as the result of their preaching, was converted into an experience of stupor on both the part of the Japanese who heard their gospel and the American Unitarians, who went to them to preach it. In philosophy they are the advocates of "ether—the author of all things." In their missionary endeavors they seem to have released so much of that narcotic as to effect insensibility on their own part, and a sounder sleep

in sin on the part of their students. There was not enough money in the wealthy pockets of American Unitarians (millionaires though many of them were) to keep the Japanese mission going.

When they found a native, Mr. Meikawa, who adopted their philosophy and who was described as a preacher of great eloquence, having been trained for the ministry by the Presbyterians, but leaving that evangelical body, united himself with this band of literary lights, it took fifty pounds annually, or \$250.00 to support him, and the English Unitarian churches failed to provide the trifling sum! It is little wonder! I, myself, have a Unitarian cousin. He is a member today of a conspicuous Unitarian church, constituted wholly of members filched from Quakerism, and not many years since he was the treasurer of that institution in which men of large means held membership, and his report to me of their annual budget almost flung me into a fit of incontrollable laughter. The entire sum did not amount to as much as the salary of one of my twenty-five assistants.

Unitarians also attempted a mission at Shanghai, China. It was to be medical and they were to prove at once their advocacy of higher education and their exercise of humane sentiments. To give it standing, it was named after Harvard—"The Harvard Medical Mission of Shanghai." To further its existence, President Roosevelt, evangelical, permitted his name to be employed as its President! Rich Harvard graduates agreed to serve on the board. President Eliot boasted that they would give China modern medicine, together with "the Christian religion in its simplest forms." But Unitarian interest again failed, and this institution had to be taken over and cared for by a Baptist.

Listen to the wail, or perhaps I should say, the bellow of H. W. Belows, a leading Unitarian.

Do we as American Unitarians have any national foreign mission society as most denominations do? No. Are we as a denomination now supporting any foreign missions? Yes, one. (Now defunct.) How many missionaries have we in the field? One (Now withdrawn.) Have we any women's foreign missionary society? No. Have we any missionary society for our young people? No. Are we training our children in our Sunday schools to become interested in foreign missions? No. Have we any students in our colleges and theological schools preparing to go to foreign fields as missionaries? So far as I am aware, not one. Do our large and influential Unitarian clubs and other organizations of men follow the example of such clubs and organizations in other denominations and have evenings devoted to foreign missions? I am not aware that any of our clubs ever consider foreign mission subjects. Are our ministers accustomed to preach often on foreign mission themes? I am not aware that this kind of preaching is ever done in our pulpits. Are our churches accustomed to take up regular stated collections for foreign missions once a year or oftener as other churches do? I do not know anything of the kind. Are we Unitarians satisfied with this condition of things? Can we look other Christians in the face; can we look the outside world in the face without shame?

Is it not interesting for such a body as this to be expecting and even boasting that they "will win the world"? Hear what the Unitarian preacher saith,

As we look out over the world we are impressed with the pain and suffering, the poverty and misery, the hatred and strife, the ignorance and squalor, and the hundred and one things which afflict humanity and rob it of its right to life and happiness; and we as Unitarians have faith that these conditions can be overcome, that a new order can be introduced which shall bring peace and security and happiness to the whole of mankind.

Here is a world blundering and bruising itself, wasting its superb resources, weakened and impoverished by disunion and strife; and we believe that in its place can be built a world more uniformly sunny and joyous, a world united and skilfully organized, a world free from illusions and superstitions, a world proud of its developed strength and wisdom and creativeness.

We behold multitudes of pale, dull-eyed folk condemned to stunted minds and coarse tastes; and we believe in a possible transformation of these into Ruskin's full-breathed, bright-eyed, and happy-hearted creatures! And this is

indeed a faith that should put fire into the bones of every man who loves his kind.

Will somebody tell us where this fire is? Will somebody show us the light thereof, and mark the boundary of its shining? Will somebody bring us within the circle of its warmth?

We have lived for thirty years within three short blocks of the very church in which the man, who utters these eloquent prognostications, ministers. In that time, every evangelical church around him has been enlarged. His house, on the contrary, by the widening of the street, has been cut down. In that time the evangelical religion preached from my own pulpit has seen over six thousand people unite with the church that supports it, while few, indeed, have fallen into step with this evolution "society." In that time the evangelical gospel at my lips has seen many many thousands in other parts of the country turned from sin to holy living. There may be such instances from my neighbor's ministry, but we have not heard of them. In that time, the people worshipping in this our evangelical house have contributed two millions to all causes. We would be glad for a financial report from our near neighbor with a big, but, we fear, blurred vision! In that time we have trained and sent out hundreds of ministers and missionaries. His church reports none.

The movements of Unitarianism have been badly marred models.

You know the meaning of "model," don't you? Perhaps I can illustrate it. There was a man who used to boast himself "a model husband." He kept this up until his wife, tired of the daily self-tribute, eventually resorted to her dictionary to see just what the word meant, and having thus prepared against future professions, she bided her time; and when he got it off next, she said. "Yes, you are! I looked that word up in the dictionary and I find 'it is a small imitation of the real thing.'" My Standard Dictionary says, "An ob-

ject, usually in miniature, representing accurately something to be made, or already existing; a material pattern of natural size; more rarely, a plan or drawing; as a model of an invention; a model of a building, etc." Such is Unitarianism! It has almost reached the stage of preliminary sketches. Its plans and specifications are lacking, and as for building material, it is destitute alike of brick and mortar.

This leads to my last point.

Failure is Its Common Experience

In growth, it shows an arrested development.

Unitarianism, one hundred years ago in Boston, was a far more important movement than is the Unitarianism of America today. Its churches are few and weak. Of all the pitiful sights known to the present life experience, the sight of a child suffering from arrested development is the most pathetic.

When I began this series of studies, I entertained a theological antipathy to Unitarianism, but my researches are rapidly converting that antipathy into pity instead. I know a Baptist church, born a quarter century ago, brought into existence by people of high social standing, and large means, beginning beautifully; promising onlookers that it would prove what a Christian program should be, and give a practical demonstration of that which should characterize the local body of Christ. At this present moment, the actual attendance and spiritual power of that church is smaller than it was on the day when its ecclesiastical mother gave to it premature deliverance, and liberalism is its very breath.

How pitiful for a whole society to reveal the same paralysis! Apparently Unitarianism has lost hope of ever accomplishing aught of worth as an independent body. Like other parasites, it has found to be sloughed from the body that gave it birth is to lose the base of sustenance, and speedily per-

ish; and that is why it is trying to bore back into evangelism. In proportion as it can fasten itself in the flesh of a true church, and in that proportion alone, has it any future.

The American Unitarian Association was reputed to have endowments of \$3,397,398 in 1923; in that same year the actual donations from all societies and individuals totaled \$57,704, or about one-fourth the amount of money that passes through the hands of the treasurer of the First Baptist Church, Minneapolis, in a twelve month. Great prospect of such an association capturing and conquering the world! Did I say "great"? Pardon the joke!

In social service, it has a waning strength.

The time was when Unitarians were prominent in the politics of the country. Some of its representatives were advocates of high and righteous ideals. They have even boasted that of the sixty-three Americans who were elected to the Hall of Fame, twenty-two were Unitarians. But in the list they have had to name the evangelical members of that society, and to admit that a majority of those thus named were the children of fundamentalists, whose early training, consummating in life character, had been in the Book we call the Bible, the Book that has never failed to make great men.

But what conspicuous place does Unitarianism hold today in the righteously advancing political movements of America? They have had, in recent years, one Unitarian president, and but one; and without exception, he was the most signal failure that has sat in that honored seat in a century. The very men that put him in sickened of their own judgment long before the four years were finished, and preferred the destruction of the Republican party rather than the repetition of his presidency.

It has had a few outstanding university presidents, but in every instance

they have exercised authority in a school that was founded by the money of the state or of fundamentalists, and it now has a coterie of college pastors, and heads of a few so-called religious departments of schools, but they are appointed by and serve in the name of evangelical denominations, and a more incompetent and inconsequential company of preachers could not be found on the face of the earth. As a rule, they are salaried above their desserts; they reach extremely few of the students. Their influence upon the institution is not spiritual, nor even scientific; but it is liberalizing, Unitarianizing!

The society of Unitarians is not responsible for this condition. It is purely a product of politico-ecclesiastical machinery. But it is a constant menace to evangelical religion, and a real source of accession to the Unitarian body, and has something to do with keeping alive an institution whose arrested development might easily eventuate in death if it were not for this nourishing from evangelical sources.

In education and Christianity, it is a signal failure.

We have already shown how meagre a contribution it has made to American education. It has made even less to Christianity in America. This failure, however, is not necessarily a criticism. An association that denies the Christ can hardly be expected to contribute to Christianity. On the contrary, it should be regarded as its natural enemy. But in order to retain some community standing in a nation where Christianity has been uniformly regarded as the greatest single civilizing and uplifting agency, the advocates of Unitarianism often boast Christian contributions, as for instance when President Eliot talked of giving through the Unitarian mission to Japan "Christianity in its simplest forms" to the Japanese; and when to the Federal Council of the Churches of Christ of America Unitarianism sent its representatives and urged acceptance

on the ground that "it would make for Christian unity if they were received."

But they are confessedly lacking in the spirit that animates the body of Christ—the true Church. Not believing in the possible loss of a soul, a passion for soul winning is not only unknown to them, but is to them an utterly meaningless term.

Theodore Bacon, an apostle of Unitarianism says,

That which is lacking in Unitarianism is conversion, the coming of a new life, (and then he adds) Should such new life come into our churches there would also come with it a new power to reach others. It is, I think, a rare occurrence at present for Unitarian preaching or Unitarian church activity of any kind, to reach out and bring into the religious life those who are consciously engaged in wrongdoing. We have to get the Methodists or some other body to do that for us and then if they become discontented with Methodism or whatever, we try to show them the beauty of our gospel. But it is not a little humiliating that this primary work of "saving sinners" should be beyond our reach!

Sinners have no special predilection for orthodox doctrine as such. They would do without it if they could. But they do want something which shall give them a new hold on life, and that we seem unable to give them. That direct spiritual help which shall strengthen them to turn away from the evil in their lives and lay hold on the good, seems unattainable as presented by us. If we could but realize the reality of repentance, of conversion, of regeneration, I

cannot but believe that we could reach such men with greater power.

In other words, spiritual life, the quintessence of Christianity, is unknown to Unitarianism, and being destitute of that, it is a dead faith, and has practically ceased to function in the name of religion.

It would seem that there must have been times when John Newton so far lost the vision of Christ that his spiritual darkness amounted practically to a Unitarian lapse. That is why he wrote:

How tedious and tasteless the hours

When Jesus no longer I see,

Sweet prospects, sweet birds, and sweet flowers

Have lost all their sweetness to me.

The mid-summer sun shines but dim,

The fields strive in vain to look gay,

But when I am happy in Him,

December is as pleasant as May.

Unfortunately for Unitarianism, the meaning of the last couplet to this hymn is to it unknown.

Well might the Unitarian say, in the language of Gamaliel Bradford, "It was Darwin, the gentle, the kindly, the human, who could not bear the sight of blood; who raged against the cruelty of vivisection and slavery; who detested suffering in man or animals. It was Darwin who wrecked the universe for me and for millions of others!"—*William B. Riley*.

My Loved Preacher

I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth.—*M. W. Webb-Peploe*.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win the perverse heart, and secure comfort.—*Humphrey Davy*.

In the day of prosperity we have many refuges to resort to; in the day of adversity only one.—*H. Bonar*.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.—*Phillips Brooks*.

Three Pictures from Romans, Chapter Seven

THE first of the three pictures which I wish to note here is found in the following words from the ninth verse: "For I was alive without the law once." Here we have a man living in sin perfectly unconscious of the righteousness of God, having a good time as the world counts those things. As Christians we naturally contrast the joy that we have in Christ with the evils and consequences of sin in such a way as to forget the fact that the sinful man of the world really thinks that he is having life of the very finest kind.

It is surprising to many Christians to learn that heathen in darkest Africa or in darkest America are often quite unconscious of any discomfort in their sinful lives. They have no knowledge of anything better, the law of God has not come into their consciousness, sin therefore seems to be inactive in the sense that there seems to be little if any disharmony in their existence. This is why Paul says, "Without the law sin was dead." A person whose feet are frozen in the winter cold is not conscious of pain at the time. Pain seems to be completely dead. It is only when the circulation of the blood begins again that pain revives.

I think we should frankly admit to all Christians everywhere that there is a kind of life in the sinful world that seems to be really life, a kind of existence which completely forgets God. In this condition a man of the world really believes he is having a good time.

However, the first of these three pictures is one that cannot last. The law of God pervades the entire universe. There is no place in all the world where God does not rule. Sooner or later God's law finds everyone. In Paul's case the sin of covetousness was revealed though Paul had been unconscious of this sin until

he was met face to face with the Ten Commandments, which say "Thou shalt not covet."

A corporal in the army once asked me whether I believed there is a hell. My answer as a chaplain was that since God is supreme in all the universe, one who refuses God's plan of salvation must inevitably expect eternal punishment, since there is no possible way for a man to get outside of God's universe where God's laws must prevail.

This leads us to the second picture, a man in great distress of mind, very conscious of the holiness of God, the holiness of God's law, very conscious of his own sinful nature, struggling with himself, striving to keep the law and yet constantly breaking the law, willing to do good but actually performing evil. Psychologists describe this situation as a divided personality, a divided character. A great conflict rages within the heart.

This picture is found in the words of the fifteenth verse of our chapter: "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I." Every one of us has experienced some such conflict as that, every one of us who really has a consciousness of the holiness of God's law has found himself doing things of which he really does not approve. Every one of us has discovered within himself a tremendous battle, a divided character. It is in the conflict of this picture that Paul cries out, "O wretched man that I am! who shall deliver me from the body of this death?"

Immediately, however, there follows the description of the third picture: "I thank God through Jesus Christ our Lord!" Paul explains that as an unsaved man "in the flesh" he served the law of sin and found his mind conflicting with

his character. But Paul goes directly forward to describe in full this third triumphant picture: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This third picture is the true Christian life. The conflict with the sinful nature is not at an end, but the conflict is victorious through the power of the life-giving Spirit in Christ.

It is not possible in this life for an individual to avoid conflict or to get out

of the battle with evil. Temptations from without and the sinful habits and character from within constantly struggle against us. However, the fact that there is a battle does not mean that there need be a defeat.

A truly born again Christian, living in the power of the Holy Spirit of God, is enabled more and more to die unto sin and to live unto righteousness. He finds himself winning out and living more and more in accordance with the will of God. The righteousness of God's law is being fulfilled in him as he walks not after the flesh but after the Spirit.

—*J. Oliver Buswell, Jr.*

Almighty Power Calling for Human Cooperation

John 11:39

OF all the miracles which Jesus wrought, the raising of Lazarus from the dead is the most stupendous. Twice before Christ had restored extinct life; but nowhere, as here, do we see His complete control over the power of death. The daughter of Jairus He raised from the bed; the son of the widow of Nain He raised from the bier; but Lazarus He raised from the grave. The pulse of the ruler's daughter had ceased to beat hardly an hour, when the potent words (Mark 5:41), "Damsel, arise," sent the life-current reviving through her veins. The widowed mother's only son had undergone his burial preparation and was on his way to the sepulture, when the Lord recalled His departed spirit. But Lazarus was not only dead, but buried; not only buried, but festering corruption had fastened upon him. And so, nowhere else as here do we see Christ's power over death so triumphantly manifested.

The record of this transaction is full of touching beauty. Almost every line exhales exquisite tenderness. For every

bereft one, for every one who has a heart that can sympathize, the tale of Jesus' sympathy, the story of the irrepressible tears of the Son of God, has a divine comfort, a soul-sustaining consolation. While it is used so much for consolation, we should not lose sight of the spiritual instruction it contains. "Take ye away the stone."

Lazarus, the brother of the Bethany sisters, Mary and Martha, all three of whom were warm personal friends of our Lord, had sickened while Jesus was absent in Bethabara beyond Jordan. The sisters, foreseeing the issue of the illness of their loved brother, if left to its usual course, and having full confidence in the healing power of their divine friend, dispatched a messenger to Him who should say, "Lord, behold, he whom Thou lovest is sick." "Whom Thou lovest,"—appealing to His affection that His footsteps might be hastened to their home.

Anxiously they watched and waited, but the Healer did not come. He would indeed answer the demands of affection, but not as they thought. "For the glory

of God and that the Son of God might be glorified thereby," He remained two days where He was. Meanwhile Lazarus died and was buried, and the sisters were left grief-stricken, hopeless. Why did He not now come? Could His place be made good by the many Jews who came from Jerusalem to comfort them? After days had elapsed, at last the cry from without reached Martha's ears, "Jesus is coming." She hastens to meet Him. Her address to Him is one of confiding trust, yet tinged, as it seems, with chiding. "Lord, if thou hadst been here, my brother had not died," and her heart relieved of its complaint, her faith grows stronger: "But I know, that even now, whatsoever thou wilt ask of God, God will give thee." Jesus saith unto her, "Thy brother shall rise again." She answers, "Yes, I know, that he shall rise again in the resurrection at the last day." Little did she think what fullness of meaning was contained in her Lord's promise.

Their conversation soon ending, she returned to call her sister Mary, Jesus abiding still in the place. At her call, Mary arose hastily and went out, and the Jews, thinking that she was going to the grave to weep there, followed her. But instead thereof she went to Jesus, accosting Him as did Martha,—“Lord, if thou hadst been here, my brother had not died,” and her tears flowed afresh.

Jesus saw her weeping, and the Jews also with her, weeping. Jesus wept. O sacred companionship of grief! How hallowed the sympathizing tear! They move all together toward the sepulchre. Said one of the number, “Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?” He thought that Christ could have prevented death, but little did he think that the same divine power which restored sight to the blind, could restore life to the dead. None of them, not even Mary or Martha, seem to have referred His power to anything beyond the prevention of Lazarus' death.

At length, the weeping multitude,

central among which is the Son of God, reach the dark vault. They pause. Jesus groans within Himself. No one knows His mighty intent. What shall the next step be? Shall He who possesses the highest power in the universe bid the cave open, that the way may be clear for the sleeper to come forth? Such, in view of the great work that did take place, would, at first sight, seem to be the natural order of things. But no. He says, “Take ye away the stone.” A single word would have quickly, easily, removed the heavy rocky barrier. But that work He bids the bystanders do. He might have commanded Lazarus to come forth through the obstacle. But no. Take ye away the stone.

It is a significant fact that in all Christ's miracles, He never exercised His miraculous power to do a thing that human power could do. The removal of the stone was essential to Lazarus' resurrection. He conditioned the exercise of His divine power upon the exercise of human power.

The spiritual fact which this miracle symbolizes is the raising to spiritual life of souls dead in sin; and the import of the text in relation to it is that the exercise of divine energy to this end is conditioned upon the exercise of man's power. As in the resurrection of Lazarus, so in the raising of the soul. *Almighty Power calls for Human Cooperation.*

The Bible nowhere treats man as a machine, but as a free responsible being. The promises of God's word are all addressed to him, as free to accept or reject them. The blessings which they proffer are always conditioned upon some obedience or act which he may perform if he will, or may not perform if he chooses not to. The threatenings of penalty are so conditioned that he may escape them if he will.

We sometimes meet men who say that this freedom we enjoy is only an illusion. It is in reality no freedom at all:—we are simply the victims of an iron necessity. An English scientist (Prof.

Huxley) says we need take no trouble about distinction between right and wrong, no care about our dream of the future, for immortality is only a dream. Life is only a higher form of matter, subject to laws as rigorous as the matter of which the earth is composed, and man is therefore no more responsible than the mountain. He professes to have found in his researches in biology the substance which constitutes life; but, says another, the Professor is unable *to make his substance live*. Man's freedom is declared in God's word, is declared in His providence. God everywhere treats him as free. The intuitions of every man's consciousness, which he can no more doubt than he can doubt his own existence, declare that he is free. He knows he is free. He has every possible element of freedom necessary to responsibility. When you find a man denying this fact, you may pronounce him at once dishonest or insane.

In the work of salvation two agents are employed, God and man, and neither can do the work alone. The action of both is indispensable. This is a fact we do well not to lose sight of. The necessity of God's agency has been frequently and fully set forth before you. The nature of His agency has been pointed out. We have seen that unless He put forth His Almighty energy to renew the soul, it must remain forever dead in sin, forever lost.

I have aimed to make you see and feel your dependence upon divine power. While this is so, you have not been counseled to relapse into supineness, to sit in indifference till some heavenly ictus strikes off your chains of sin, to wait till some mighty rushing wind is raised to blow you into the kingdom of God. I am not among those who say that the sinner is to remain inert, like senseless matter, till sovereign power acting upon him, as upon ancient chaos, speaks him into a new being. The word of God does not teach this.

Nor, on the other hand, am I among those who say, or practically hold, that

the work is all man's,—that he has only to *resolve* to lead a new life and the work is done. A resolution, never of itself changed any man's heart. The fact is, God and man must work together to produce the desired result. Neither, according to the established order of things, can produce it alone.

As the resurrection of Lazarus was conditioned upon human aid, so the salvation of every man's soul is conditioned upon his own effort. I have said that Christ might have commanded Lazarus to have come forth through the obstacle. But Lazarus so appearing would not have been Lazarus, *i. e.*, he would not have been the man he was before his death, an autonomy, self-moved by his own will; for no man acting according to his own will could have appeared thus. When life was restored to him within the sepulcher, he was himself again, was like other men, and could not in the natural course of things have made his exit till the stone were rolled away. Christ in His miracles avoided with supreme appropriateness everything superfluous. Hence we see with what propriety He conditioned the exercise of His miraculous power upon human cooperation.

In the salvation of the soul, God, if He had so chosen, might have done the whole. But He has not so ordered it, for that would not be congruous to a free, responsible nature. If you are saved, you must perform the work which belongs to you as a free being. You may be saved if you will, or you may reject salvation. Not that you may save yourself, but you may give that help which is the necessary accompaniment of God's power for salvation. Give that help, and the power of the highest will renew your soul, and a new song will be put into your mouth, even praise to the living God by whom you receive life. Withhold it, and the bands of death will hold you forever.

God calls upon you to render this co-operation. "Take ye away the stone." Remove ye the barriers from your heart.

Open ye the door thereof. Says Christ, "Behold! I stand at the door and knock: if any man hear my voice *and open the door*, I will come in to him, and will sup with him, and he with me." Behold, He stands before your heart's door now, and is knocking by this very message which I am bringing to you. He calls to you to open it;—that is your work—so He may enter. You may keep it shut till his head is filled with dew and his locks with the drops of the night (Songs 5:2), till he turns in weariness and sorrow away; or you may open it, and receive the enrapturing visit of a heavenly guest. This work is yours, a work which you must do if you are ever saved, and which you may do if you will.

God desires your salvation. He has no pleasure in the death of the wicked. Their death is a necessity to Him, not a pleasure. He now stands ready to do His part of the great work, and will graciously aid you because you cannot do it alone. Is there one so indifferent to his soul's interests that he does not desire salvation, that he does not desire life rather than death? It cannot be. God calls upon you to prove the sincerity of your desire by your cooperation to attain it. Upon your cooperation depends the result. Under His system of grace He never saves a man against His will. Said Christ, "Ye will not come to me that ye might have life," and such do not have life. But the invitation is, "Come. Whosoever will, let him take of the water of life freely."

Consider for a moment your position. One would be apt to think from the invitations which God extends to men, surely from the commands to salvation which He lays upon them, that by complying they would benefit Him. A starving beggar benefit a prince by accepting his gracious invitation to partake of his bounty? A naked wretch benefit a king by accepting his gift of beauteous garments? A guilty, condemned criminal benefit a judge by accepting a pardon? A sinner benefit Jehovah by accepting eternal life? How absurd to sup-

pose it. The benefit is all the other way. God has nothing to gain: you everything to gain, nothing to lose.

Among men, the sick call upon the well for assistance, not the well upon the sick. The needy call for relief upon those who have abundance, not those who have abundance upon the needy. The criminal beseeches the judge that he may not be punished, not the judge the criminal not to undergo punishment.

But it is all different with God; and this shows how great is His love. He invites you, sick, to come to Him for healing. He calls upon you, needy, to come to Him for relief. He calls upon you, criminal, condemned to death, to come to Him for pardon, life. Does it not become you, rather, to call upon God than God to call upon you? Considering your overwhelming need, should you not thankfully, quickly accept every proffered benefit from Him? In view of your lost condition, should you not with frantic eagerness put forth every effort that will aid in saving you? In God's calling upon you for cooperation, the natural order of things is reversed. God in His infinite love thus humiliates Himself that you may be exalted.

God's calling for cooperation is impartial, for it extends to all alike. No individual is singled out to the neglect of another. The call is to each and to all. You have each power to obey it if you will. You lack no element whatever that absolves you from culpability for disobeying. Silent then be the voice of him who would charge his perdition upon God. What more could He do than He has done, and not destroy your freedom? There is not a single charge you can justly bring against Him. His goodness will stand forever unimpeached. His love is bathed, aye flooded with perpetual light and glory. Said He to those of old, "O Israel, thou hast destroyed thyself."

In the face of all His dissuasives from sin, in the face of all His allurements to heaven, in the face of His infinite love manifest to you in Jesus Christ, in the

face of the countless obstacles He has raised between you and death, you will have it to say, "Alas! I have destroyed myself." No decree of His sovereign will bars you out of His kingdom. He invites you to come into it, and He says through His beloved Son, him that cometh He will in no wise cast out.

What a fearful responsibility is that you have to decide the destiny of an immortal soul! Your answer to God's call decides the destiny of your soul, and

your answer today may be your final decision. God has assured us that His Spirit shall not always strive with man. He Himself will not always stand ready to aid you, for there is a limit even to God's forbearance. Hardness of heart may become yours, if it be not now. Such may become your heaviness of hearing that you shall not be able to hear God's call, and your indispensable aid will never be rendered, the stone will never be taken away.—*William H. Bates.*

The Witness of God to the Greatest Facts in Human Experience

I John 5:9,10

IT is exceedingly important for a person to know that he is saved and born of God. It is a serious matter for a man to wait till the floods come, and then to discover that his house is built upon the sand. The young part-ridge will hide its head under a leaf, and feel safe because it sees no danger. On the darkest night one might stand on the edge of a precipice without fear if one did not know that the precipice was there. A man may walk through the valley of the shadow of death and fear no evil, not because God is with him, and not because there is no danger, but because he does not see it.

Value of Confidence

To inspire public confidence, when the Grand Trunk Railway Company built the steel arch bridge across the Gorge two miles below the great Cataract at Niagara Falls, they made a tremendous test; they ran onto it fourteen heavy locomotives and large loads of stones. Why should not we make a supreme test of the bridge that is to carry us across the chasm of Death? Many people seem little concerned about their own eternal destiny. It is as if they cast anchor across a sand-bar and thought that they

were anchored to the Rock of Ages. They follow a Will-o'-the-Wisp, and think that they are approaching the Light of the world. They are mistaken about their activities; because they are going, they think they are going to heaven. Because they are full of hurry and bustle, they think they are building the kingdom of God. Jesus says:

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"If We Receive the Witness of Men"

We do receive the witness of men; and our fund of knowledge would be very meager if we did not. Professor Francis Henry Smith says:

Laboratory cannot replace the lecture-room, any more than the lecture-room can replace the laboratory. Each is indispensable and complementary. Testimony must not be disparaged as a means of knowledge, for the larger part of what one knows has already, and will always be derived from it. He who takes nothing on the witness of others, and demands personal, immediate knowledge of all he accepts, will have a short creed, and be but little better than an ignoramus. The accumulated experience of our race, preserved, arranged, and conveyed to us in books and discourses—in library and lecture-room—is man's priceless heritage.

We accept facts of geography on the testimony of others, for we have not the opportunity of visiting all lands. We accept facts of history upon the testimony of others, for we have no other way of knowing the facts of the distant past.

The Witness of Men Recorded in the Scriptures

God expects us to receive the testimony of men recorded in the holy Scriptures; Jesus says: "Search the Scriptures; for in them ye think that ye have eternal life: and they are they which testify of me" (John 5:39).

Jesus refers to the witness of the great prophet John the Baptist, and says, "He was a burning and a shining light" (John 5:35). He referred to the testimony of his own works: "For the works which the Father hath given me to finish, the works that I do, bear witness of me, that the Father hath sent me" (John 5:36).

A bright lawyer who was not a Christian went into a testimony meeting, and listened to the testimony of a dozen intelligent, honest Christian men, as they told of their experience of forgiveness of sins and their love of God. Then he arose and said that he would accept the testimony of any of these men on a jury, and that he was willing to receive their testimony concerning their religious experiences. Then and there he confessed Christ and became a Christian. He was willing to receive the witness of men concerning the facts of God.

"The Witness of God is Greater"

The value of a witness depends on his veracity, his knowledge of the facts, and his ability to make them known. God has all these qualifications.

God is true, and no unrighteousness is in Him. Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). When God bears witness to any fact, that must be accepted. When He bears witness by His Spirit in the heart

concerning forgiveness of sins, and your adoption as His child, you must depend on that testimony.

God knows all the facts. "All things are naked and open unto the eyes of him with whom we have to do" (Heb. 4:13). "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Psa.94:9). It was said of Jesus that he "needed not that any should testify of man: for he knew what was in man" (John 2:25).

God is able to make known the facts. He that made the mouth, shall He not speak? He that made the heart and mind of man, can He not reveal Himself to that heart and mind? He that gave to you and to me the ability to make known our thoughts through spoken and written words, can He not also make known to human hearts whatsoever He will? When He has forgiven your sins, can He not make it known to you? Can He not give you the witness of His Spirit in your heart?

If the inventor of a machine cannot explain his machine, to whom shall we go? If the author of salvation cannot make known to us His salvation, to whom shall we go? "If we receive the witness of men, the witness of God is greater." We have a right to receive the witness of good men, and have we not greater reason to receive the witness of God regarding His Son Jesus Christ, and His great salvation? Are we not under obligation to receive the witness of God given in His Word and by His Spirit in our hearts in regard to the facts of our own salvation?

"He That Believeth on the Son of God Hath the Witness in Himself"

The apostle John is speaking of two kinds of testimony; one is "the record that God gave of His Son:" the other is the witness that a Spirit-filled man has in himself. Paul tells us that this inward witness also is twofold: "The Spirit beareth witness with our spirit, that we are the children of God" (Rom. 8:16). The witness of the Holy Spirit

is the divine evidence which the Holy Spirit gives to regenerated persons of their forgiveness and adoption into the family of God. It is that divine proof by which invisible things are revealed and made sure to the believer, and he is convinced of their reality. It is an impression on the soul whereby the Holy Spirit testifies to our spirit that we are the children of God. When God wills to make anything known to man, He has the power and the way to do it, and He does it in the most effective way.

The Witness of Our Own Spirit

This "witness in himself" we see includes both the testimony of the Holy Spirit and the witness of our own spirit. The Greek word used in this connection shows that the Holy Spirit conjointly bears witness with our own spirit, showing that there are two witnesses. When the woman with an issue of blood touched the hem of Jesus' garment, "she felt in her body that she was healed of that plague" (Mark 5:29). When we are healed of our sin and guilt through the power of Christ, our happy spirits are conscious of the fact.

Psychologists tell us that self-consciousness is an "immediate-awareness," that the mind knows its own workings. In like manner, the enlightened spirit, where the miracle of regeneration has been wrought by the Spirit of God, has an "immediate-awareness" of its own renewed and purified condition. The human heart, enlightened by the Spirit of God, knows its own states, and is witness to itself of its own condition. How do I know that there is sweetening in my coffee? I can taste it. "O taste and see that the Lord is good!" (Psa.34:8).

Necessary Ideas

Some psychologists speak of "*necessary ideas*"; they say that "*being, cause, space, time, number, resemblance and difference*," are "*necessary ideas*." The sense of acceptance with God through Jesus Christ in the heart of a believer,

is to him a "*necessary idea*." He perceives as by intuition that God is his Father. His own spirit bears witness to the fact: "For what man knoweth the things of a man, save the spirit of man that is in him?" (1 Cor.2:11).

When a man rides a bicycle he has a pleasurable sense of being able to orient his body so as to keep the wheel from losing its balance; this is a feeling of exhilaration. When learning, perhaps, to his sorrow, he had the experience of taking a tumble. But when a man finds that by the grace of God he is able to go through the world triumphant over sin, and not tumble into the old ruts of habit, nor go down when he strikes a snag, he has a feeling of exhilaration.

The Witness of a Changed Life

The regenerated person has also the witness of a changed life; changed motives, changed thoughts, changed actions. He suddenly finds that he hates the things that he once loved, and loves the things that he once hated, and is conscious that a great change has taken place in his very nature. The human tree is known to itself by its own fruits. The fountain no longer pours forth bitter water. The peaceful crystal stream is different from the muddy waters that were so turbulent that they cast up mire and dirt. John recognized this fact when he said: "And hereby we know that we know him, if we keep his commandments" (1 John 2:3).

The Witness

And now, friend, do you know that you have these witnesses? Have you in your own bosom the expulsive power of a new affection? Does the testimony of an outward righteous life bear witness with an inward experience that you are a child of God? Can you gather from your own tree the fruit of the Spirit? "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-24).—*William M. Young.*

The Resurrection

AGAIN we come to the season when the whole church turns attention to the resurrection of our Lord. Let us join the great host. The human soul by its very nature and in all ages entertains some anticipation of existence after death. The conclusion that death ends all reduces life to a worthless episode. While this expectation is universal, yet man, left to his own powers, can never transcend indefiniteness and uncertainty.

Revelation alone can overcome these and dispel the darkness and gloom and give a clear light. God has given us such a revelation established upon undisputable and comprehensive evidence. While the heathen had some expectation of immortality, and even of the resurrection of the body, yet these expectations were enshrouded in a hazy uncertainty. The Revelation early presents it as a definite fact, which becomes brighter and clearer until Christ appears to his disciples after his death.

The writer of Hebrews says of Abraham, that he offered up Isaac, "accounting that God was able to raise him up from the dead." Christ, in answering the Sadducees, presents Moses as believing in the resurrection when he said, "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living, for all live unto him." Job declared: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Isaiah said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel says: "And many of them that sleep

in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Hosea says: "I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."

This constant presentation of the hope of the resurrection gave rise to the company of the Pharisees who believed both in the resurrection and the existence of spirit. It developed the Sadducees which, by way of opposition, denied both. Christ's declaration of the fact of His own resurrection is recorded by every one of the evangelists. He plainly and repeatedly declared that He should be killed and that on the third day He should rise again. At last the fact of His own destruction came, supported by the strongest evidence accorded to any fact in history.

Let us never forget that when Christ spoke of His resurrection, He was thinking of His body, not merely of His soul. Had He been thinking only of His soul, He would have spoken of His immortality rather than His resurrection. The word resurrection necessarily suggests the body. Whoever heard of a soul being buried?

The fact that Christ lived upon the earth, attaining to full manhood, cannot be denied save by those who through violence have lost the power to receive evidence. The fact that he was crucified and was buried is a like positive record. Such was the nature of His death that there is no room for a swoon or suspended consciousness. His heart was pierced and the blood ran out. The third fact is that He was seen again after His death. This is a fact that is not and cannot be explained away. It is simply a matter of testimony.

There is no fact in history sustained by such abounding and conclusive evi-

dence. It is not a question of the *how*, but simply of the fact that He died, and that he was seen again alive after His death. To this fact of His appearing after His death, there are twelve groups of witnesses, including twelve different times and circumstances and details, and in the reports given there is not a single contradiction to the fact that they saw Him. Such is the character of this testimony that it is regarded by careful students of testimony as unquestionable.

If this fact can be denied, any fact in the history of the human race can be denied. It was not simply a matter of vision. They touched Christ. Doubting Thomas put his finger into the prints of the nails, and thrust his hand into the hole in his side. Christ ate with them, talked with them, and walked with them. Indeed, in all the ways of communion common to men He made Himself known to His disciples. There were five hundred people together on one occasion when He appeared.

The resurrection of Christ is His crowning glory and the full manifestation of His salvation. He died for our sins. But had He not risen again, there would have been no evidence to show that His death had any more value than that of any other human being. He might have appeared in history as a defeated man. But the fact of the resurrection confirms His own statement when He said: "I lay down My life for the sheep. Therefore doth My Father love Me because I lay down My life that I may take it again. No man taketh it from Me. I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment have I received of My Father." The power to lay it down and the power to take it again is the realization of Christ's victory over sin and death, the two last enemies of the human soul, and both were completely and forever conquered and banished by Him.

His ascension into glory following this victory, definitely, positively show-

ed us the way we are to go, to be forever with Him. His ascent shows that although it was the identical body which walked upon the sea, slept in the ship when weary, ate when hungry, etc., yet this difference appears, namely, in all those experiences He was voluntarily subject to natural law, and therefore the body was then a natural body. But in the resurrection and the ascension His body threw off the natural and rose above it. Thus shall our bodies be in the resurrection, and so Paul says: "Sown a natural and raised a spiritual body."

Not only our bodies shall rise again, but our minds and souls, our whole being shall be freed from the bondage of the natural and enter forever with our Lord into the spiritual, and so shall we be ever with our Lord and reign with Him over all creation for ever and ever. Now we are battling with the laws and forces of nature, and they often give us severe conflict and a hard treatment, but in the resurrection we shall rise above them, and they shall be completely subject to us in all things and forever. We shall be with our Lord forever and go with Him through all creation.

The penalty for sin was paid in full upon the cross. The enemy of death was vanquished in the resurrection of Christ. He has gone to prepare us a home. He will come again to receive our souls to Himself, and when He returns to recreate the earth, our bodies shall arise at His call from their graves and shall meet Him and our souls in the air. So in body and soul we shall ever be with the Lord. Let the season of the commemoration of the resurrection be filled with these meditations, and not with mere frivolous and passing considerations.—*D. S. Kennedy.*

There is nothing valuable in a teaching ministry of Christianity that tries to circumvent the cross.—*D. A. Burns.*

He who waits to do a great deal of good at once, will never do anything.—*Samuel Johnson.*

WHY SO MODEST?

A Subscriber asks

YOU will find enclosed herewith four dollars to cover my renewal subscription for 1938, and also a new subscription for an active layman in my parish. I mean to continue my speaking a worthy word for CHRISTIAN FAITH AND LIFE. It will please me as much as it pleases you whenever another name can be added to your list of subscribers through any effort of mine, for I believe, sometimes, that the reason our magazine does not have a larger list of subscribers is due in part to the modesty of those who subscribe regularly.

I have noticed that some of those who subscribe for such modernistic periodicals as ... do not hesitate to mention the fact, and often turn to those who seem strange to the reference and ask, "Do you not take ...? You certainly should, for you do not know what you are missing." This prompts me to ask the question, Why should subscribers to magazines like CHRISTIAN FAITH AND LIFE seem so modest? I usually reply to the subscribers to ... "No, I do not take ... but I do take and read CHRISTIAN FAITH AND LIFE." Usually they look at me as though I am mentioning something so far removed from their understanding that even the name of our magazine is a great surprise.

We need to speak a helpful word for CHRISTIAN FAITH AND LIFE!—C. J. S., D.D.

* * * * *

We are sure that many of our subscribers would be surprised to know how many of their friends have written to us telling how they "just happened" to see a copy of CHRISTIAN FAITH AND LIFE in the home or office of a friend and became interested, and sent in their subscription.

Why not speak a kind word for our magazine to your friends? They will appreciate your interest, and thank you, and we would be glad to reciprocate your kindness. In return for your kind-

ness, if you'll send us a new subscription, we will mail you one of those beautiful fountain pens you see advertised on another page of this magazine. You will like that pen, as hundreds of others do.

Please read that Fountain Pen advertisement again, note the guaranteed claims made for it, and one of the many unsolicited testimonies by one of our ministerial friends.

Also please note that at this time we offer to send three previous numbers of CHRISTIAN FAITH AND LIFE free, with every new subscription for one year.

We need your cooperation and encouragement. This magazine is not published for profit. A letter to a friend; a kind word spoken in season; or, any one of a number of things we can do will help.

A suggestion to those who can afford it: Send CHRISTIAN FAITH AND LIFE a year to some friend—your pastor, your associate. And remember that we will always be glad to cooperate with you. If you are not able to reach them let us have their names and addresses so that we may at least send them our folder. We will mention names only when permission is given.—*Publisher.*

Prayer's Enemy

"It is by no means easy to be a hero of prayer," says the London *Christian*. "Indeed, one is almost disposed to say that heroic action is child's play in comparison. The persistence with which the enemy strikes to break through our concentration in prayer is a token of the clear understanding which he, at least, has of its power against his machinations, its value to the progress of the Kingdom of God. We hope to enter heaven hereafter; in prayer we may breathe the atmosphere of heaven while here on earth."

God never requires of us what we are unable to do, but He often requires of us what we are unwilling to do.—*Howard C. Fulton.*

The Master Mind of All Ages

THE statement is attributed to Matthew Arnold that "Philosophy is the attempt to see life steadily and to see it whole." The Apostle Paul was no shallow thinker, but he admitted that "now we see through a glass darkly." In almost any introduction to philosophy or history of philosophy we may take up we can read of Plato and Aristotle, Bacon, Kant, and many others, but never a word about Jesus of Nazareth, and yet He was the only person that ever walked this earth who could see things steadily and see them whole. The great philosophers have not seen things whole.

Jesus tells us the story of the rich man and Lazarus. Human eyes saw a rich man, rolling in wealth and enjoying the fat of the land; he was dressed in purple and fine linen and fared sumptuously every day, and men took off their hats and scraped before him. They saw also Lazarus, clad in rags, lying at the rich man's gate, and begging for the crumbs that fall from the rich man's table, and the world passed by, and failed to see things steadily and see them whole. Jesus Christ came along that way and He saw the tragedy of the whole affair, but He saw more, for He saw it whole. He saw the tables turned on the other side of death; He saw the angels carrying Lazarus to Paradise, and He saw the rich man in a place of torment. He saw the justice of God and also His mercy, He saw things steadily and He saw them whole.

We are not saved by a philosophy but by a Person, and that Person is the Son of God Himself. But having found Christ and received Him as Master and Lord, then if we adopt His philosophy and live it, we find the true way of life and health and peace.

Many things are enumerated in the book of Romans which would seem to tend to separate us from the love of God in Christ: tribulation, distress, per-

secution, famine, nakedness, peril and the sword. But Paul says, "in all these things we are more than conquerors, through Him that loved us" (Rom. 8:37). He seems to have learned the science of living victoriously under the most trying conditions. He was not waiting for God to temper the wind to the shorn lamb, he knew that God could make the lamb to grow a warmer fleece. He did not even suggest the possibility of removing the obstacles; he remembered that when he besought the Lord to deliver him from his thorn in the flesh, God pointed out a more excellent way when he said, "My grace is sufficient for thee" (2 Cor.12:9).

Chrysostom had learned this secret of a happy life. When the Roman Emperor threatened him with banishment unless he would give up his faith, Chrysostom answered: "You cannot banish me, for the world is my Father's house, and you cannot banish me from that." "I will slay you," said the Emperor. "That you cannot do, for my life is hid with Christ in God." "I will take away your treasure." "That is impossible, for my treasure is in heaven." "I will drive you from men, and you will not have a friend left." "Nay, you cannot, for I have a Friend in heaven, from whom you cannot possibly separate me." Chrysostom had learned the secret of an opulent Christian life.

The Philosophy of Jesus

Time and space will not permit us to go into the philosophy of Jesus to any great extent, but even a few suggestions may carry the mind to other principles of his supreme philosophy.

The Philosophy of Love. Jesus set love at the very heart of his religion. Love cannot be bribed, or bought, or compelled. The glory of heaven and the terrors of hell cannot assure love. Na-

poleon recognized the difference between his way of establishing a kingdom and that of Christ. It is thought that Japan now wants the affection, good will, and commerce of China, but her present operations will probably react in the opposite direction.

Going the Second Mile. It is the philosophy of Jesus to give a little more and do a little more than others; He said: "And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41). A certain railroad company advertises: "A little better food, a little nicer crowd, a little more comfort. The 'little mores' that make the big difference." Of course their idea of advertising is sound; "the little mores" do make the big difference. The little more is often desirable in a good investment. Perhaps the investment of nine hundred and ninety-nine dollars will fail, when the investment of one thousand and one dollars would succeed, at least, a little more might turn the balance in favor of the investor.

Digging a Little Deeper. Richard Schefflin was starting out to seek gold. "You won't find gold—you will find your tombstone out there!" is what the people of the town of Yuma said when he started into the waste land west of the town. But Schefflin only laughed at their croakings. He took his grub stake and started out into the desert looking for gold that he felt sure was there. But many days passed and not a bit of gold came into sight. The prospector may have been discouraged, but he determined not to go back until all his food was gone. One night he camped in a dry stream bed. There was so little moisture that he was forced to take his shovel and dig deep into the earth for a drink of water. He dug and dug. Suddenly he stopped and picked up something yellow and shining. It was a nugget of gold! Another and another came into sight! Schefflin hastened to stake out his claim, which proved to be a rich one. He named it "Tombstone," remembering what had been said to him when he

started out. Today Tombstone, Arizona, stands on the spot where the prospector found gold instead of a tombstone. The pay-streak of life is often found by going the second mile.

The Philosophy of the Larger Friendliness. When Lord Chesterfield was considered the greatest authority on etiquette in England, he said that Jesus Christ was the first gentleman. The philosophy of friendliness as taught by Jesus would smooth out many an ugly wrinkle in human society and make life more pleasant for multitudes of people. Jesus said: "And if ye salute your brethren only, what do ye more than others?" (Matt. 5:47). There is a scant courtesy which may satisfy the demands of polite society, but Christian courtesy must excell. The principle of courtesy laid down by Jesus is not only good for the Christian life; it is good in business and in politics. By it many a man has made a success of life.

Philosophy of the Highest Ideal. It is said that water cannot rise higher than its source. We are not likely to rise higher than our ideals and objectives. Jesus sets before us the highest ideal, that of perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). It is ethically and psychologically good to seek the best. A good swimmer can keep his head above the water, but it requires unusual ability to swim with the head and shoulders above water, but doing hard things tends to develop the best that is in us. An eminent philosopher recommends doing a hard or difficult thing every day for the development of character. This is also the philosophy of Jesus; He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The finest athletes live the strenuous life; the noblest saints are not carried to the skies on flowery beds of ease. Some one says that it requires huge industry to become a saint.

Philosophy of the Law Court. Vast sums of money are spent every year in

law courts by people who choose to fight out their difference in that way. A good many years ago a cartoon appeared in one of our newspapers; it represented two farmers quarreling about a cow; one had hold of the animal by the horns, the other was pulling on her tail, while the lawyer sat quietly milking the cow. Soon the horns pulled off the cow, and one farmer got them; then the tail pulled off and the other farmer got that, and the whole body of the cow was left to the lawyer. That cartoon may be extreme, but the philosophy of Jesus is very simple in this matter; he said: "And if a man sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt.5:40). Adherence to this principle would obviate many sleepless nights and many bitter heartaches, and many murders. Such a course in international affairs would prevent many horrible wars. Why face a lion to reclaim the quarter of a dead lamb? Why burn up your house in order to kill all the flies? Is it worth while to kill yourself in order to destroy your enemy?

The Philosophy of Jesus and Personality. Personality is reality in one of its highest forms. "Personality is individuality existing in itself, but with a nature as a ground," says Coleridge. Personality is individuality, it is that which constitutes distinction of persons.

Personality is power; it is the sum total of human powers, including intellect, feeling, and will. Consciously or unconsciously, personality lets loose mighty influences in the world; it thundered from the lips of Webster; it trembled in the voice of Jenny Lind and Ira D. Sankey, and Schumann Heink. It has melted multitudes under the oratory of a great personality. Looking back over the roll of the world's great leaders, we find men of great and holy personalities guiding the redemptive forces of the world. We see Noah yearning over a sinking world; Abraham leading a movement in monotheism; Moses giving a new law to be a basis of all law in the earth.

God Marking the World by Personality Plus Power. God used the personality of Ambrose plus the power of his Holy Spirit to build a better Italy; the personality of Martin Luther, empowered by his Spirit to make a new Germany; John Knox plus the Spirit of God to make a new Scotland; John Wycliffe and John Wesley to remake England; John Robinson and others to shape the destinies of a New World. George Washington looked up to God in prayer, and God endowed him with personality and power to establish a new nation. Abraham Lincoln was endowed with personality and power to save the nation in an extreme hour.

Men have been straining every nerve to trace the ancestry of man up from the beast. But Jesus saw a personality and possibility in man such as the evolutionist has never properly evaluated. He said: "How much then is a man better than a sheep!" (Matt. 12:12).

The philosophy of Jesus in Making a Great Personality. A great personality may in part be the work of heredity, a product of the natural birth; some elements valuable to a Christian doubtless came in the blood. But Jesus showed us a way by which those with bad heredity might be given a great personality. Some things come with the new birth which we never received in the natural birth. Jesus said to a master in Israel: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit" (John 3:6).

God is not through with the making of a great man when he is born again. At that point he is in a position to advance by steps of faith and love; he may gain immensely by communion with God, conversation with good people; listening to great addresses, and beholding great beauties in nature, and great works of art. God can put the impress of His own character upon us as we become temples of the Holy Spirit and walk and talk with Him.

Philosophy of Jesus and Soul Values. Jesus put great value on the human soul. He asked: "For what shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36). A cartoon appeared in the *Outlook* during the Great War. The liberties of little Belgium had been trampled into the earth. In the picture the German Kaiser is seen leaning upon his sword, and he says to the Belgian king: "So, you see, you've lost everything." And the Belgian king replies: "Not my soul!" Culture and education and science can never keep a nation great without a soul.

How Soul Values are Increased. Jesus gives us the philosophy of how soul-values are increased indefinitely. John the Baptizer was a great person; Jesus said of him: "Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:11). The prophecy that went before gives us the cue and secret of his greatness: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). Great effort has been made to develop men along physical and intellectual lines, but the function of faith and the operation of the Holy Spirit have been greatly neglected in the making of personality.

When the Holy Spirit came upon Saul, the first king of Israel, he went up among the prophets and became a king. David became the sweet singer of Israel not primarily because of his heredity, culture, or environment, but because he was endued with the Holy Spirit. When Jesus was baptized, the Holy Spirit came upon Him, and He went forth to have victory over the tempter, to work miracles, and to redeem the world. At Pentecost the Holy Spirit came upon the followers of Christ; they were "endued with power from on high," and went forth to bring in the kingdom and reign of Christ. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the

world, even our faith" (I John 5:4).—*William M. Young.*

Be Natural

A young woman whose friends knew her as a brilliant and attractive girl, overflowing with life and good spirits, but loving worldly pleasure and caring nothing for spiritual things, was transformed into a new girl who dresses in a new way, who cares nothing for the pleasures of the world, and whose passion is soul-winning. She is filled with the Spirit. A discerning Christian woman who had known this girl in her old life, when she saw her a year after the miracle change, remarked how beautifully natural she was now, in contrast to the old days, and how all her qualities now showed to such advantage—she was winsome. "To be supernaturally natural makes you more natural than you naturally are."—*S. S. Times.*

Vine—Branches

John 15:5

A mother once went with her little child to see the sainted Dr. A. J. Gordon, of Boston. After the visit was over, the little child asked, "Mother, was that Jesus Christ?" As a preacher recently said: "Every Christian should be a re-incarnation of Christ; every heart a Bethlehem of his rebirth." If you are a Christian, you are a branch of the Vine. Are you letting others see the Vine?

The Morning Prayer

Psalms 61:1

The great Wilberforce wrote to his son: "Let me conjure you not to be seduced into neglecting, curtailing or hurrying over your morning prayer. Of all things, guard against neglecting God in the closet. There is nothing more fatal in the life and power of religion. How much better I might serve God if I cultivated a closer communion with Him."—*William Wilberforce.*

Faith can place a candle in the darkest night.—*Margaret Sangster.*

Two More Tributes to Dr. Keyser

President Rees Edgar Tulloss,
PH.D., D.D., LL.D.

THE passing of Dr. Keyser takes from the campus of Wittenberg College one of our most distinguished scholars. In the matter of authorship, he stood without question at the head of all those who have been connected with Wittenberg. He was the author of twenty-four books and in addition has been a prolific writer of articles in scholarly and religious publications.

From 1911 to 1932 he was professor of systematic theology in Hamma Divinity School. During a considerable portion of this time he gave courses in the fields of religion and Christian ethics at Wittenberg College.

His strong devotion to evangelical Christianity, his valued service as a defender of its principles, and his deep-seated interest in the work of the church combined to give him a place of very large influence not only in his own church but throughout Protestantism. His personal gentleness and graciousness, together with his never failing kindness and courtesy made him universally beloved. A profound scholar, a loyal Christian and churchman, an indefatigable worker, he has rendered inestimable service to the cause of conservative religion and will exercise an influence upon Christian thought for generations to come.

Will H. Houghton, D.D.

DR. LEANDER S. KEYSER was a good friend of Moody Bible Institute and in turn was much appreciated by the Institute officials and student body. He served well in some of the Metropolitan Bible Conferences conducted by the Extension Department and as a visiting lecturer he was always eagerly welcomed by the students.

Not many weeks before he died, he mentioned to a relative his service with

the Institute and said something to the effect that at the end of the road he was glad to be able to say he had never said anything that would weaken the faith of any in his classes.

Possessing a clear mind and well developed powers of reasoning, Dr. Keyser turned from the floating anchors of a transient age to confidence in that "anchor of the soul both sure and steadfast and which entereth into that within the veil: Whither the forerunner is for us entered, even Jesus."

And now he stands with Jesus within the veil.

A Song in the Night

JOSEPHINE RAND

Forward, speed forward, O Time in thy flight!
Give me the vision glad—just for tonight!
Let me fly swiftly on prophecy's wing—
Grant me a glimpse of the face of the King!

Show me fulfilment of promises sure;
Bolster my courage that I may endure;
Lift, for a moment, the burden I bear;
Strengthen my will to continue in prayer.

Show me the Crown shedding light on the Cross;
Show me the gain that outweighs earthly loss;
Grant me to list to the tramp of Christ's reign,
The shouts of the saints at His coming again.

Show me the glory o'erspreading the earth,
Its regeneration and joyous new birth.
Show me the fruits of the earth at their best,
When the hungry shall feed, and the weary find rest.

Show me Jerusalem, crowned by the King,
Uplift in her own place—a glorious thing—
The joy of the whole earth, to which nations flow
To worship the King in His temple below.

Grant me a view of the myriad throng
Of angels repeating prophetic song:
"Glory to God in the Highest"—and "peace"—
Yea, even "on earth," which never shall cease.

O Time, in thy speeding, speed that great Day
When the King of the nations shall bear full sway;
When power and dominion from sea to sea
Shall bring in the gladness that is to be!

Back from my swift flight, I rest in my bed,
Rejoicing in all that the prophets have said.
The vision may tarry, if best in His sight:—
Its surety will buoy me—not "just for tonight."
Florence, Massachusetts.

World Religious Digest

The Rev. Adolph Keller, of Switzerland, speaking in New York recently, expressed the opinion that the present Church in Europe was a dying Church. He prophesied the rising of a new Church based on faith, poverty, persecution and meekness. Mothers in Russia are meeting secretly in catacombs, streets and private houses to teach their children religion. In France and Germany there is a strong under-current of spiritual revival.

Wheaton College Conservatory of Music was accepted into the membership of the National Association of Schools of Music at its meeting held in Pittsburgh, December 27 and 28th. This professional accreditation for the Conservatory is additional to that of the North Central Association in which the Music Department has been accredited for a considerable time as a part of Wheaton College. Others schools of Music taken into membership at the annual meeting included Drake University, Memphis College of Music, Municipal University of Wichita, Oklahoma College, the University of Kentucky and Western College for Women.

The very first organ keyboard of which anything is known was used in Magdeburg. It dated from the eleventh century, and had 16 keys; each key was three inches broad.

It is reported by the British and Foreign Bible Society that a well known and respected Chinese leader purchased 12,000 New Testaments and 6,500 Bibles at a cost of over \$19,000 and gave them to government officials, officers and friends. On the cover of the books he had printed, "This is the greatest Book in the World."—*Herald of Holiness*.

The city of New York, with its 7,000,000 inhabitants, has 1,074 churches with 554,000 members. Thus 7% of the population has membership in Protestant churches of the American metropolis. Of these members only 40% attend church, that is 2% of New York's people will be found in church on a Sunday. In addition, there are a total of 194,000 on the rolls of the various Sunday Schools, which makes up about 2% of the population. This means that New York is one of the great pagan centers of the world and one of the great needy places for evangelization.—*Revelation*.

Glasgow, Scotland, has an organization called "The Insurance and Banking Christian Union," composed of men employed in those professions.

It is announced that on the occasion of the twentieth anniversary of the Bolshevik revolution, the Kremlin will issue 200 medals to be bestowed upon the presidents of the various atheistic organizations in Europe and America, who are also members of the various communist parties. The two go together.

The Sudan United Mission reports that by far the greater number of converts in their mission in Nigeria in recent years have been won, not by Europeans, but by Africans. Natives are being trained for evangelistic work. Two centers in the heart of one Moslem district, closed to missionary efforts for thirty years, are now occupied.

Six years ago anti-foreign and anti-Christian sentiment was strong among Chinese students. At present their attitude is entirely different. Dr. Tocher of Ichang reports that in many quarters there has never been such willingness

to hear. Bishop Song, a Chinese Anglican bishop, was recently invited to give a course of lectures on the Bible in the largest Government university in Szechuan. The students were eager to hear and learn.—*Ernest Gordon*.

The youngest brother of the Soviet Russian Minister of War, lately named the first of the Military Godless, *honoris causa*, has left the army to enter the priesthood.

Americans spend \$13,000,000,000 a year on crime and \$2,000,000 a year on education, according to statistics compiled by a professor at Manchester College, Indiana.

It is reported that an outstanding convert in Tibet is a man of noble birth. Several attempts have been made to poison him, and he has been otherwise persecuted by his countrymen who oppose his religion.

A Mohammedan Mosque is being erected in England that is to be a miniature of the famous Taj Mahal of India. The cost is being borne by the Nizam of Hyderabad, India.

Madagascar has 1,042,606 members of Protestant churches.

Christian and Missionary Alliance has over 500 missionaries who preach in ninety-five languages and dialects.

A priest went into an evangelical church to see what they preached. He testifies, "In all my life I never heard such an exposition of the grace of God. In a moment the light dawned upon me and it became clear as day that a gift could not be worked for, but had to be accepted."

It is reported that the Los Angeles Ministerial Association made an investigation to find how many kinds of religion there were in the city. They found, among other things, that there were 120 pagan societies holding regular meetings in and about the city.

In order to provide for its greatly increased student body and otherwise to consolidate the gains it has made during the past decade, the Wheaton College trustees announced that immediate steps will be taken to raise \$1,650,000 from friends of Christian education throughout the country. Principal objectives of the program are construction of two women's dormitories, a modern physical education building, and central heating plant, reconstruction of the present gymnasium into a classroom hall, and provision of additional funds for scholarships and for endowment of teachers' salaries.

Wheaton College, founded in 1860, is an independent institution, which has stood steadfast for the financial doctrines of the Christian faith. More than 30 denominational groups are represented in the student body, and on its faculty are members of 16 evangelical denominations. Of the 2,034 living alumni, at least 435 are known to be engaged in missionary work, as ministers, or in other phases of Christian work.

The International Missionary Council, which was planned to be held at Hangchow, China, has been transferred to Madras, India. The date for the gathering is December 10-30, this year, 1938.

A film is reported in preparation in Moscow entitled "Foreign Missionaries the Enemies of the Blacks." It will be a silent film, so that it can be used in all countries, and especially to excite native populations.

The pastor of a church in Warsaw, Poland, has sent word to his Jewish-Christian members not to come to church on Sundays any more for the "Nationalists" have threatened to demolish their Gospel hall if Jews attend.

"Recall to Religion" is the name of a movement started by the Presbyterians of Scotland, in the hope of gathering back to the church those who have been losing interest.

It is reported that foreign and Chinese Christians packed churches of all denominations in war-wrecked Shanghai during the rain of shells, giving evidence of unprecedented religious revival. Pastors shortened their services to minimize danger to parishioners from unexpected bombardments. The peril of ever-recurring air raids was considered so great that preachers reduced their sermons in English and Chinese to simple exhortations to bear the trials and tribulations of the war bravely.—*Missionary Review*.

It is reported that a colony of Israelites has been discovered in the far west of China who perpetuate the customs and religious practices of as long ago as the days of Elijah and Hosea.

Last December, Dr. Isaac Herzog, Chief Rabbi of Ireland, was elected Chief Rabbi for Palestine by the Council of Seventy Elders, similar to the ancient Sanhedrin, who represent different sections of Palestine Jewry.—*The Dawn*.

During the recent Methodist conference in Knoxville, Tennessee, a daily newspaper carried the following significant report: "Delegates to the 94th annual session of Holston conference of the Methodist Episcopal Church last night heard a high national Church official deliver an impassioned verbal defense of churchless Communism in Soviet Russia and an advocacy of the adoption of some of the principles of Communism in the United States. The speaker was Dr. M. A. Dawber, of Philadelphia, English-born Americanized secretary of the Board of Home Missions of the Methodist Episcopal Church."—*Defender*.

The Waldensians in Italy are being limited in their activities by the authorities. Also Quakers, Methodists and Baptists have been troubled and hindered. The British Bible Society and the Salvation Army also meet with great oppo-

sition in their attempt to spread the Gospel.

According to the Moslem creed the following animals mentioned in the Bible will reach heaven: The ass which Balaam rode; The ant to which Solomon sent the sluggard; The whale that swallowed Jonah; The ram which was sacrificed in Isaac's stead; The ass which the Queen of Sheba rode when she visited Solomon.

The headquarters of the China Inland Mission at Shanghai have cabled the home office to send to that place the doctors, nurses, and teachers whose furlough is over. They will find much to do in the way of nursing wounded and sick soldiers and civilians there.

Like parasites, many radical organizations are fastening themselves on various denominational bodies. When the Protestant Episcopal Church held its Cincinnati convention a few weeks ago, the "Church League for Industrial Democracy" was thoroughly panned by Christian laymen. In an open letter to high Church officials, the Laymen's Association protested that Rev. William Spofford of the "League" was "a member of the American Civil Liberties Union and the national bureau of the League Against War and Fascism, of which Earl Browder, general secretary of the Communist party, is a vice-chairman."—*Defender*.

Wheaton College has announced another field trip to be conducted to the Holy Land next summer under the direction of Dr. Joseph P. Free, professor of archaeology at the college. The trip is open to interested persons throughout the country.

Dr. Stanley Jones says that the 6,000,000 Christians in India are increasing at the rate of 12,000 each month.

United Lutheran Synod Head, Dr. Ellis B. Burgess, says America's three sins are rationalism, pantheism, and materialism.

Religious Youths at College

RECENTLY the statement was made by *The Pathfinder* that "religious youths on going to college drift away from the church. This is true except in the South."

Of course such a statement was a challenge to both the Church and the colleges, hence a definite study of the subject was made by Rev. Dr. Gould Wisker, to determine just how true the statement was. Information was received from 1,340 institutions of learning, or ten of the leading denominations. Dr. Wisker is General Secretary of the Church Boards of Education, in Washington, hence his report is authentic.

The statistics gathered were as follows: "The Methodists with 156,432, or 18.39 per cent. dominated the field. The Roman Catholics with 122,785, or 14.83 per cent. came next. Other groups were: Baptists, 99,216; Presbyterians, 88,473; Congregationalists, 43,354; Episcopalians, 47,729; Lutherans, 33,339; Hebrews, 32,405; Disciples of Christ, 13,921; Christian Science, 12,282; Latter-day Saints, 11,428. Total 828,071 students in college.

Dr. Wisker found that 88.3 per cent. of the students expressed a definite religious preference. Said he:

Instead of driving students away from the Church the colleges often strengthen their church attendance. The denominations can well afford to encourage their youths to attend institutions of higher education. The church which neglects education dies.

So also does a church which neglects its youth.

Dr. Wisker further says:

Christian youths moulded into leadership will determine the survival of many institutions held dear to the American heart. The American college has developed a leadership significant in American history, and important in world affairs. The Church's interest in these youths going to the American campus will eventually determine to a large degree, the status of a Christian culture and civilization here, and America's leadership in the world.—*New York Times*.

Dr. Frank Gaebelein is reported to have said that of the 49,000,000 young people in the United States 36,000,000 have never set foot inside of a church. A questionnaire sent to 55,000 children of school age in New York indicates that 16,000 of them never heard of the Ten Commandments.

These words, written by Dr. Alexis Carrell, noted surgeon and author, are hardly encouraging to evolutionists. He says that physicians are "keenly disappointed in observing that their efforts have resulted in a larger number of healthy defectives, healthy lunatics, healthy criminals, and there is no progress in man."

J. Edwin Orr is organizing a team of evangelists to go around the world. One part of the band will go westward through America to Australia, and the other part will go to South Africa and then meet the other party in Australia for a united campaign in that continent.

The thirteenth World Sunday School Convention to be held in Durban, South Africa, in 1940, the theme approved is, God so loved the world. The last convention, held in Oslo, Norway, in 1936, was attended by 3,000 delegates from 60 nations.

The whole Bible has at last been translated into the Frisian language. This is one of the dialects of The Netherlands, though in reality it is a language by itself, and one that in many respects antedated the Dutch proper. The work was done by Dr. G. A. Wumkes and took 25 years.

The Methodist and Presbyterian churches in Korea have contributed over 2,000,000 yen last year, which is equivalent to a cash contribution of more than 2,000,000 days' wages. Protestant Christians in Korea now number 410,000, and the Roman Catholic membership is 160,000. There are 3,800 Sunday Schools with 32,000 teachers and 325,000 pupils.—*World News Service*.

THE SANCTUARY

Will a Man Mock God?

WILLIAM M. YOUNG, SCD., D.D.

Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:7, 8.

MEN and nations need to beware of deceptions. During the World War a word became very much used in our newspapers; the art of deception was called *camouflage*. And I suppose that never in the history of our nation has deception been practised in politics, and government, and in private life, more than since the war. The newspapers practise camouflage by publishing only one side of certain facts and covering up another side of ugly facts, in order that they may mold public sentiment. Since the repeal of the Eighteenth Amendment, the ravages of the liquor traffic have not received much publicity in the public press. Many of the things that have been done or attempted by the New Deal in government have been camouflaged in such a way that the public in general hardly knew what was being put over on them. Much that is being brought to pass in the affairs of nations in the outworkings of Communism and Fascism is so skillfully camouflaged that the worst features of those systems are largely hid from our eyes.

In the great war that is raging in China today, the whole story is almost never told, and the sympathies of American people are being aroused in a way that is likely to throw us into a bloody and expensive war that may cost the lives of thousands of our young men and an expense that will almost or altogether bankrupt our nation.

A half truth or partial truth is liable to be dangerous. In all jury cases at law,

if just one side of the story were told, we would often have wrong decisions. Justice is more likely to be done if all witnesses tell the truth, the whole truth, and nothing but the truth.

The same principle holds good in religion. Most of the cults and religions have some truth, but the truth that a religion may have is often overemphasized and the error is passed over lightly, and innocent-minded people are deceived to their destruction.

Dangers of Self-Deception

One of the chief dangers of deception is found in self-deception. A young partridge will put its head under a leaf, and because it sees no danger, will believe it is in safety. It used to be said that an ostrich in the desert would cover its head in the sand when danger appeared, and feel no fear because it saw no danger. One writer says that the reason of that is because an ostrich has two feet and a half of stomach and only two inches and a half of brain. Looking at some features of modern society, one is almost persuaded that many of our troubles arise from the predominance of stomach over brain. Multitudes of people are self-deceived; they pull the wool over their own eyes, and seem to be so dead to the great issues of the present age that they appear as dull as the alligators in the zoo.

Jesus described the self-deception of the people among whom he labored in these words: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and

should understand with their heart, and should be converted, and I should heal them" (Matt.13:15). There is a time coming, however, when God will thunder from the heavens and His chain lightnings shall arouse the world, but for many it will be too late.

"God is Not Mocked"

WE live in an age when multitudes of people seem to have no fear of God before their eyes. One man said in a preachers' meeting that the love of God could be preached in such a way as to encourage sin, and another preacher fairly groaned his displeasure at the statement as he said, "No." There are those who seem to believe that God's mercy has forever abolished His justice. God is rich unto all them that call upon Him: but we read nothing about mercy for the people that persist in mocking God.

Judas Iscariot was attempting to mock God, when he betrayed the Son of God with a kiss. But his conscience was set on fire of hell, and he went out and hanged himself.

Ananias and Sapphira deceived themselves into thinking that they could deceive the apostles of Christ, and they lied to the Holy Spirit, and fell down dead in the midst of the apostles.

Herod's Mockery

King Herod mocked the Son of God, and thought that he could do it with impunity. He allowed the soldiers to deck out the Son of God with some of his old cast-off clothes of royalty, and they laughed, and jeered, and bowed the knee. But there came a day when Herod's arrogance reached to heaven, and he wanted to be worshipped as a god as the emperors of Rome were sometimes worshipped, so he dressed himself up with purple and polished silver, and sat on his royal throne, and made an oration before the people, and as the sun shone upon his polished silver equipage, the people gave a shout, saying, It is the voice of a god, and not of a man. And

immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:23). And profane history established the conditions of his death.

Nero and Charles IX of France

Nero mocked at God by burning his saints. He fiddled while Rome burned, and then charged the burning up to the Christians. But he died in mortal terror believing that he heard groans from his mother's grave, of whose murder he was guilty.

Charles IX of France mocked God by permitting the slaughter of 100,000 Protestant Christians on St. Bartholomew's Day; but when he came to die, he sweat blood (one of the few instances of blood sweating in the history of the world) and he continued to cry: "*Que de sang! Que de sang!*" "Nothing but blood! Nothing but blood!"

Voltaire and Tom Paine tried to mock God by their influence and their writings, but at the last they groaned themselves out into the darkness of eternal night feeling a curse in their own souls.

"Whatsoever a Man Soweth That Shall He Also Reap"

CONCERNING the creation it is written: "The earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself, after his kind" (Gen. 1:12). Here is a fundamental principle in nature which evolutionists have tried in vain to disprove or ignore. They have been trying to make us believe that you can sow the inorganic, and reap the organic; that you can sow a vegetable and reap an animal; that you can sow a cold-blooded fish, and reap a warm-blooded animal; that you can sow a monkey or some kind of simian, and reap a man; that you can sow an amœba, and reap a bee or a bird with unerring instinct; that you can sow an animal body, and reap a mind similar to that of the Infinite. But five hundred authorities on

biology, and all the proverbs of animal-raisers, affirm that hybrids are sterile. One genus does not produce one of another kind. A lioness never gave birth to a camel. Materialistic evolution has a chasm to cross as wide as that which separated Dives from Lazarus after this life was over.

Harvests Now Ripening

May we not even now think of the harvests that are now ripening because of that which America has sown? What harvests are being now reaped in the world because of the seeding which was done in America? Have we not for many years been sowing materialistic evolution in many of our schools and universities?

Mr. Albert Edward Wiggam, whose writings would lead one to place him among evolutionists, said more than a dozen years ago: "Dr. Irwin Edman, of Columbia University, one of the most brilliant of the rising generation of pragmatists, boldly, or perhaps I should say bravely, teaches his students that 'man is a mere accident'—the most interesting and self-interested accident, no doubt, which has yet happened to *matter*, nevertheless, an accident; that 'immortality is a sheer illusion,' and that 'there is practically no evidence of the existence of God.'"

The same author informed us that Professor Dean Martin, who was Director of Cooper Union in New York City, and who conducted the largest class in philosophy in the world, and probably the largest in the history of the world, unless it was Abelard, with his twelve thousand students, could not be classed as a mechanist, yet he informed his students, many of them labor leaders of the most earnest type, that "religion is primarily a defense mechanism" which has been built up subjectively; "a compensatory fiction for an inner feeling of inferiority," a device for importing symbols into a world of fact;" all not with a view of finding reality, but of "keeping up his courage continually

with a picture of a universe run in his private interest—a universe as he would like it."

And do we not now find the results of such teachings in our labor riots and a thousand other evils which afflict our country? Are not the young Russians who went back to their own country now telling the world that religion is an opiate used by the capitalists to put the proletariat to sleep and keep them quiet while they are being exploited?

Harvests That are Ripening

Such teachings were very rife about a decade and a half ago and some of the more thoughtful of these materialistic evolutionists seemed a little concerned themselves as to what the results of their teaching would be. Mr. Wiggam asked concerning the outcome: "Now, the inescapable question which western civilization faces, even in the opinion of many of these philosophers themselves, is this: 'What is the man on the street—John Smith—going to do when he wakes up to what they at last believe are the facts?'" When Smith finds out, for instance, that life is, as George Santayana puts it, "a little luminous meteor in an infinite abyss, a rocket fired on a dark night," a fleeting moment of music, warmth and color between two eternities of silence, what is he going to do about it?

"Now, if Mr. Smith, as a laboring man, for instance, finds this is all pure *fol-de-rol*, is he going to go on living out docilely his little round of life on black bread, beans and onions, and let himself be exploited for the benefit of a few biologically selected specimens of protoplasmic mechanism?"

It did not require much brains to understand what kind of harvest such teaching would produce among labor leaders of the most earnest sort. With professors in our colleges and teachers in our high schools teaching the baldest kind of materialism, humanism, and agnosticism, we could produce only the kind of harvest which we now see in

Russia, where many of the Communists went after they were trained in New York and other cities in America.

To add to the evils which were coming upon us, there were preachers in many of our pulpits trying to conform the teaching of the Bible to evolutionary theories, building up in the minds of young people a kind of skepticism, denying the Virgin Birth of Christ, His atonement, His miracles, His resurrection and ascension, and the gift of the Holy Spirit. We trained young people of other nations in America and they went out into the world and have let loose the fires of hell in Spain and Russia, and almost to the ends of the earth.

Result of Other Sowing

"He that soweth to the Spirit shall of the Spirit reap life everlasting." The Bible deals much in contrasts. The kingdom of God is spiritual; the new birth is spiritual, and without that we cannot see the kingdom of God. Until we are born of the Spirit, we are as much in the dark as was blind Bartimeus before he came to Christ.

The reason why so many professors and preachers are in darkness is because they have not been born of God. There will be a glorious harvest for those who sow to the Spirit. Jesus compares the kingdom of God to a grain of mustard seed. One grain of mustard seed has the potency to seed down the world if given time and proper conditions.

Everlasting life is set before those who sow to the Spirit; that is a great objective which stands before us like Liberty enlightening the world. Here is the thing which we call the supreme good. We cannot afford to fail of eternal life, neither can we afford to fail of winning others to eternal life.

A "destructive critic" is one who knows more and more about less and less until he knows everything there is to be known about nothing.—*Dr. Patmont.*

Easter

REV. WILLIAM N. BURNETT

Easter morning follows after the Cross, as light follows after darkness, as hope after despair, victory after defeat, life after death.

God's message of Easter is addressed to fearful and fearless souls alike, to the discouraged and the confident, the defeated and the triumphant, the sorrowing and the glad, the despairing and the faith-possessed—in short, to the whole human world come the words, "He goeth before you."

Nature graphically portrays it in the bursting bud which was dead, the awakening stream, the sprouting seed, the warm, life-giving sun.

Even death at Easter time suggests the resurrection. How much, therefore, should we living ones respond to the tug of the Eternal upon our immortal souls, and feel new hope spring up within us. The Lord is risen—the Lord of our every day. Let us, then, live and rejoice; while the Cross becomes something over which we have triumphed—no longer the cause of grief, but the reason for Easter.

Spiritual Disease Germs

John 15:6

Biologists tell us that the air about us is forever laden with all sorts of germs. If we provide the right conditions for them to flourish they will settle, colonize, grow with fabulous quickness. But without suitable soil, they cannot possibly get foothold.

So in spiritual biology, the air about the soul is forever full of the germs of temptation. If by repining, or covetousness, or self-indulgence, we provide the right conditions for growth, these germs will settle and spread rankly. But in a soul kept pure and cheerful and obedient to Christ, the temptation germ fades and sickens. It may enter, it may try to grow, but it cannot flourish. "Abide in Me" is the sure safety against those sins which threaten our soul's health.—*J. R. Miller, D.D.*

Current Religious Thought

Preaching Needed by the Times

HENRY J. ZELLEY, D.D.

THIS subject has been treated by so many speakers and writers that the wisdom of again introducing it may be questioned; but it is presented in order to correct, if possible, some of the errors which have resulted from a misunderstanding of the subject.

"The Times" of which I speak are not the times past, nor the times yet to be, but rather the present times, crowded with responsibilities and duties which must be met and performed with heroic devotion to God and humanity.

Gen. Booth, of the Salvation Army, said the efforts of this century will be to have "religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration and politics without God."

Whether we take such a gloomy view of the present or not, every close student of the problems of humanity must admit that these times have certain characteristic features of their own, a survey of which does not arouse the most sanguine expectations.

We are living in restless times. The world was never under such pressure as we feel today. The "stress and strain" are tremendous. We are doing more in one day than our fathers did in a week. No sooner is one goal reached than we strive for a higher one. One great discovery or invention goads us on to something greater. We master the subject of rapid transit and dash across the land at a rate of more than 2 miles a minute; then turning from that, we cross the ocean beneath the tossing billows and safe from the storms which howl and

dash upon its surface; now we turn to the air above us and ride upon waves of ether as we pass through the waves of the sea.

It took our fathers three days to pay a note after it became due and so the banks allowed that time, but now we must be on time as promptly as a railroad train is supposed to be. The old Puritan divines used to preach sermons from three to six hours long, and the people were glad to listen; now the people can scarcely endure a sermon thirty minutes long. Years ago Christians were so much in earnest in winning souls for Christ, that they were willing to say with a well known poet:

"With Thee all night I mean to stay,
And wrestle till the break of day."

but this has been altered by a later poet, so that it agrees with the spirit of the times in which we live:

"With Thee till nine I mean to stay,
And then get tired and go away."

The spirit of restlessness is characteristic of the times, in business, in social life, in politics, and in religion, and perhaps it is responsible to a great degree for the so-called "higher criticism" which has done so much to rob men of their faith in God's word. Men are "running to and fro," and a journey across the ocean is not considered so great an undertaking as a hundred miles stage ride was a century ago.

Another characteristic of the times is increased knowledge. The best literature is so inexpensive and so abundant that the world's knowledge is accessible to all. The school boy of today knows more than the teacher of a few decades ago.

We are living in times of enlarged vision. People today know more than ever before, and the only unfortunate thing is that they know so much that isn't so. I do not mean that we have reached the high intellectual development of the ancient Greeks, for Mr. Galton, whose researches give weight to his testimony, asserts,

the average of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own; that is, about as much as our race is above that of the African negro (*Hereditary Genius*).

Though we have not reached and never may reach their standard of culture, our knowledge today is more varied and more practical, and consequently we have better government and better institutions than they. Knowledge is more widely diffused, and what the people know, whether of truth or error, must be carefully considered in dealing with the great problems of today.

We are living in perilous times. There are perils from the saloon power, perils from promiscuous immigration, peril from the dominated voter, peril from the mania for wealth, peril from attacks upon the family, peril from the estrangement of working people from the church, and peril from the spirit of lawlessness which has taken hold upon the people; and is seen in the growing disregard of the law both human and divine, "an organized resistance to all authority in church or state," as Dr. A. T. Pierson forcibly expresses it.

Having taken this hurried glance at the "Times," it might be profitable to ask what is meant by preaching. In brief, it means "Proclaiming the Gospel," and in that sense it is used in this paper. Preaching is God's method of bringing a lost world to Himself. After His temptation and triumph in the wilderness Jesus Himself "began to preach." In the synagogue of Nazareth, Jesus told the people that the Spirit of the Lord had anointed Him "to preach the gospel to the poor," and "to preach deliverance to the captive" (Luke 4:17). In Matt. 10, we have an account of the

sending out of the apostles and Jesus commissioned them to preach. In Rom. 10:14,15 we find the familiar questions, "How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent?"

We cannot emphasize too strongly the great fact that preaching is God's chosen method of bringing a lost world to a sense of its need and of leading it to Jesus.

It may be right for a minister to pursue literary work, or deliver lectures, but it is necessary for him to follow the example of Paul and visit from house to house; and he must ever keep in mind the fact "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of *preaching*, to save them that believed" (1 Cor. 1:21). It may be "a stumbling block to the Jews, and unto the Greeks foolishness, but to them that are called" the preaching of Jesus Christ is "the power of God and the wisdom of God."

While we may all agree as to the importance of preaching, there may be difference of opinions as to the character of the preaching needed by these times, so I preface my conclusions by quoting the words of Paul: "I speak as to wise men; judge ye what I say."

The times need Scriptural Preaching. The Holy Spirit commissioned Timothy through the lips of Paul, to "preach the Word." God's revealed truth was to be the theme of his preaching. Many centuries before, God had sent one of His prophets forth, and with His commission God added "preach the preaching that I bid thee," (John 3:2). God reserves the right of selecting the theme as well as the preacher; the message as well as the messenger.

Some great preachers seem to think that the Bible themes have lost their interest and power, and that the people must be entertained by some new things. Consequently, one minister takes

a book of an adulterous woman and preaches upon that instead of the saving truths of the Gospel. Another tells his audience about "Fools," another drags an infidel out of his grave and discourses upon him; anything to attract the crowd or win applause; anything but God's revealed truth.

A magazine published in the interest of ministers, and having a list of prominent ministers of all denominations as contributors, gives a list of twelve novels which are considered as suitable subjects for "Sunday Evening Sermons." It may be that the times demand such preaching, for the Word tells us

the time will come when they will not endure sound doctrines; but having itching ears, shall they heap to themselves teachers after their own lusts; and they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim.4:3,4).

The times may demand it, but God condemns it, and seems to repeat to us with emphasis "Preach the Word"—the living Word—the revealed Word—the inspired Word—the unchanging Word.

I would not be misunderstood. In order to preach the Word, light must be sought in all directions. We should open God's book and let light from Heaven above and from all around shine upon the sacred page to make more clear to us what God would have us know. There is an incandescent gas light composed of twelve small mantles so arranged that together they give a very brilliant light. So we need the lamps of science, art, invention, discovery, literature, and history to send their united rays upon the revealed truth of God and aid in its interpretation; but we should preach, not science, not art, not invention, but the Word and use these only to illustrate or illuminate the truth. The world needs today the plain preaching of the great truths of the Word, more than ever before in its history.

It was not a flowery essay upon some pleasing topic that was presented by President Edwards, at Enfield, Mass., July 8, 1741. His theme was "Sinners in the Hands of an angry God," from

the text "Their feet shall slide in due time" (Deut.32:35). As he preached the Word, men and women were seen clinging to the seats and to the posts as though they felt themselves already sliding into the pit.

The great doctrines of the Word should be preached, and especially the Ten Commandments. The times need to know that the moral law has not been done away, and that not even the Fourth Commandment has been removed from the table of the law.

It is said, the times have changed. True, but God has not changed, Christ has not changed, the Holy Spirit has not changed, the Bible has not changed, Heaven has not changed and Hell has not changed. The Triune God "is the same yesterday, today and forever" (Heb.13:8). He hath said "Heaven and earth shall pass away, but My words (teaching or doctrine) shall not pass away" (Matt.24:35); and again, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt.5:18).

The "jot" is the smallest letter of the Greek alphabet; the "tittle" is an accent, or a diacritical point. The writer is saying that not even the minutest part of the law shall perish; and since that is true, how careful we should be in regard to preaching the great doctrines concerning the Triune God, and the destiny of man.

John Wesley advised his ministers to preach the law and the gospel, and to preach both as far as practicable in every sermon. The times need this kind of preaching, and no substitute will satisfy God or accomplish His purpose in saving men.

"The Times" need Expository Preaching, preaching that will interpret rather than overthrow the truth of God. Men are so restless, so hurried today, that if they know anything of the great truths and teachings of the Bible, it will be because earnest and diligent ministers have studied and prayed that they might be able to bring out of the treasury of God's Word "things new and old." The

interpretation of any passage of Scripture must be consistent with the entire revelation and with the character of its Divine Author.

Sometime ago I heard a sermon from Prov.1:24-27, in which God was unintentionally but cruelly slandered. The passage was used to picture God as laughing at the damnation of the soul and mocking at the beginning of his endless misery. If the speaker had carefully studied the entire paragraph from the 20th verse to the close of the chapter, he would have found that Wisdom was speaking rather than God. A prominent divine has said:

It is difficult to exactly formulate an idea of what was understood by wisdom, as it seems at different times to move in different orbits and with different diameters; but it may be said, with more nearness to accuracy than in any other way, that what was understood by wisdom among the orientals was moral philosophy, or, to approach more nearly the modern idea, science speaking on the side of morality.

Perhaps a better word to express the meaning of the passage would be nature, for her laws are inexorable. That God never uttered these words may be clearly seen by comparing them with other passages where he addresses the unsaved: Wisdom says, "I will laugh;" God says "I have no pleasure in the death of the wicked;" and God incarnate is seen weeping over Jerusalem. Wisdom says, "I will mock when your fear cometh;" God says, "that he so loved the world,"—the lost, the wicked, the sin-cursed, the hell-deserving world—"that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Wisdom says, "you shall call and I will not answer;" God says, "Whosoever shall call on the name of the Lord shall be saved." Wisdom says, "Ye shall seek me early, but ye shall not find me;" God says, "They that seek Me early shall find Me." Dr. Adam Clarke in commenting on this terrible passage has said,

this does not refer to man's eternal state, nor to any person convicted of sin and crying to God for pardon. No poor penitent sinner

this side of eternity, can call upon God early and not find him.

I have dwelt at some length upon this illustration because I desire to impress upon all the necessity of careful study and prayer that we may understand the mind of the Spirit and make clear His meaning rather than preach our theories or beliefs.

"The Times" need Fervid Preaching. I have nothing to say against intellectual preaching, for the highest culture is not too much to lay upon God's altar, but preaching to men's heads instead of their hearts will not save them. When Peter preached at Pentecost "the people were pricked in their hearts;" their consciences were aroused; and they began to call for help from the skies. In some things men go head first but in religion it must be heart first. Dr. Louis A. Banks calls attention to the fact that the 13-inch guns were discarded by our navy because they cost so much to fire them and didn't hit anything when they were fired. Rapid fire guns do the most execution.

A Baronet said to a friend, "This Whitfield is truly a great man, he is the founder of a new religion." "A new religion, sir," the friend exclaimed. "Yes," said the baronet, "what do you call it?" The friend replied, "Nothing but the old religion revived with energy, and heated as if the minister really meant what he said."

In Vincent's book, *God's Terrible Voice in the City*, is a description of the preaching of the few faithful ministers who remained at their post during the great plague and fire in London.

These men lifted up their voices like a trumpet and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely a hand's breadth, but a hair's breadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing show; and man's days on earth had been cut down from three score years and ten to the winking of an eye. Oh, how they preached; no polished periods, no learned argu-

ments, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of excitement or enthusiasm; prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls.

A few years ago, I heard, only a few weeks apart, two addresses by men of culture upon "The Holy Spirit and His Work." One was scriptural, logical, rhetorical, and was as beautiful, as clear and as sparkling as an iceberg, *and as cold*, and not a soul was moved toward God, though all admired the splendid address. The other was scriptural, logical, and rhetorical, but without any attempt at display, and was delivered in an earnest but not boisterous manner, and at its conclusion the aisles were filled with people crowding their way to the altar that they might receive the gift of the Holy Spirit. The times need such preaching as this.

A Chinese convert some years ago asked a returning missionary to send them "men with hot hearts." Every preacher should take the truths of God's Word and run them through his own emotional nature, fired by the Holy Spirit, until they are red hot, and then deliver them to the people, who know enough already, but who need a power to awaken slumbering consciences and create desires for higher and better things.

"The Times" need Serious Preaching. There is too much of foolishness in the pulpit today. If men cannot be led to Jesus Christ by the preaching of His gospel, they never can be won by clownishness or a poor imitation of the leading man in a minstrel show. I have heard illustrations used that were low, common and even vulgar in their suggestions, and which were intended only to arouse laughter. While I do not wish to criticise others, I cannot help feeling deeply the need of seriousness in the pulpit of today. This may have resulted from the following words of Cowper, placed in my hands by an older preacher, at the beginning of my ministry.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you would woo a soul,
To break a jest when pity would inspire
Pathetic exhortation, and to address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No; he was serious in a serious cause
And understood too well the weighty terms
That he had taken in charge. He would not stoop
To conquer these by jocular exploits
When truth and soberness assailed in vain.

The ministry should watch for souls, as they who must give an account. They are watchmen on the walls of Zion, and

If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand (Ez.33:6).

We are engaged in a work of tremendous importance the results of which are eternal in their character, and we should tremble as we enter the pulpit, lest other motives than love for Christ and a lost world should inspire our message.

"The Times" need Fearless Preaching. In many congregations today are men of prominence whose lives dishonor the profession they make and there is a strong temptation to withhold a part of the truth, lest they should be offended and withdraw their support. But the man of God must "cry aloud and spare not." Gurnall says: "A minister without boldness is like a smooth file, a knife without an edge, a sentinel who is afraid to fire his gun. If men will be bold in sin, ministers must be bold to reprove."

Samuel Wesley, father of John, was importuned by friends of James II, to support a measure of the court favoring Popery, and was offered a bribe if he would do so. Instead of yielding to the temptation, he refused to read the declaration of King James II, and then preached a sermon against it, in the

presence of the courtiers, soldiers, and informers, from the text, "if it be so, the God whom we serve is able to deliver us out of thy hand, O King. But if not, be it known unto thee, O King, we will not serve thy gods, nor worship the golden image which thou hast set up."

Such bold and fearless preaching is needed today. It is true, that some ministers have suffered in their appointments because of their faithful preaching, and probably others will, but it is far better to have the favor of God than of the men who would have us "hold down the truth," and preach a gospel that will not condemn their unholy lives.

Louis XIV heard Massillon, the eloquent French prelate, preach a series of sermons and made this criticism of him:

When I hear other great preachers I feel satisfied with them; but when I hear Massillon I feel dissatisfied with myself.

The kind of preaching needed today is the same as lost men and women, the world over, have needed ever since the "Fall;" that which reveals to man his need, and then points to "the Lamb of God which taketh away the sin of the world." The mistake has been made in trying to preach a new gospel or at least a changed gospel to meet new conditions. We forget that while our environments are changed, men are not. They have the same corrupt natures, are subject to the same temptations, are in rebellion against God, and in danger of an eternal hell, and need an Almighty Saviour to deliver them. Instead of yielding to the tendency of today, to pass quickly over the great facts of sin and its consequences, there never was a time when he needed more to proclaim, "the soul that sinneth, it shall die," than just at the present time.

Bishop William Taylor was one of the greatest evangelists of the nineteenth century. Untold thousands have been brought to Jesus under his ministry. He preached in Australia and in two and a half years six thousand souls were saved. He then went to Africa, and

though compelled to speak through an interpreter, yet God so used His Word that nearly eight thousand souls were converted in seven months, and all were Kaffirs, Fingoas, and Hottentots, except twelve hundred who were Colonists. What kind of preaching was it that brought cultured Americans and Englishmen, pagan Indians and savage Africans to a consciousness of their lost condition and led them to Christ? Did he adapt the gospel to these various classes? No, he preached the same truth to all, realizing that "there is no difference; for all have sinned and come short of the glory of God" (Rom.3:22,23).

But whatever our personal views may be, we must bear in mind that Jesus was the model preacher. A recent writer has said,

Jesus gave us, in his own example, all the principles, for the construction and administration of our work, in the free, living plan of His own ministry; and in proportion as that example is copied, will preaching become more and more perfect to the end of time. He might have given us faultless precepts for the governance of preaching, but he gave us what is of eminently more consequence, a faultless example. This binds the ministry to fidelity, but at the same time leaves it unrestrained in all the conditions of judgment and feeling; free to renew spiritual sympathies and the continuity of fresh power in all the spheres and appliances of divine truth. No rules for preaching can mould a preacher like a thorough study of Christ's ministry; and yet, while all imitate him, each retains his own distinctive naturalness though they differ from each other, as man differs from man, and star from star.

When our Lord left his apostles to shape their preaching after his own, in a very important sense they were to complete in the same line, the ministry which he had only begun. They were to give expositions of that truth which he had revealed, and not their own speculations. Their ears were to catch every breath of His voice, and their minds were to produce every thought of His soul, till the world was practically redeemed; first, by His own mediatorial efficacy, and then by their ministerial agency under that mediation, or in other words our Lord's great ministry was to create the facts of the gospel; and the work of the apostles was to preach them as facts.

I am fully convinced that if ministers

of the gospel would give less attention to other subjects and preach to men as lost sinners, and then keep before them the fact that Jesus Christ is an Almighty Saviour, it would hasten the

time when "the kingdoms of this world shall become the kingdom of our Lord and his Christ, over which He shall reign forever and ever." Amen.

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Man's Religious Experience of God

C. H. BUCHANAN, D. D.

WHAT is the correct conception of God, and how may I obtain that frame of mind? are the primary questions of the day.

There is a recognized silent crisis in the Church at large concerning the modern conception of God. The uncertain question is just how this crisis should be met. The Church cannot afford to allow this question longer to go unanswered. By what method shall this problem be encountered? Surely not at present by the old method of apologetics. Something more definite than authority, or a mere reference to the teachings of the Bible, must be used. This is not to say that the Bible is no longer thought to be true, but to admit that so many never read the precious old book; hence they know nothing of its teaching.

There is a growing number who will not consider that their hope in life depends upon the teaching of the Scriptures. These people flippantly say: "But I do not believe in the Bible or in God." Yet they would resent being classed as atheists; for as believers in some vague world power, they are not. So they prefer to be called *agnostics*, ignorant of the subject of God or the future. So they ignore the greatest of all life's questions.

The proponents of religion are coming to feel that in resisting this agnostic drift, they must have a more vital, personal basis in their religious beliefs and eternal hopes. Surely this race instinct, so grossly neglected, must be better understood and carefully cultivated. Only in this way can the rising tide of anti-religion be arrested.

Some Dangerous Agencies

To arrest this evil its source must be discovered and its agencies counteracted. While the rising tide is by no means a mystery and not unaccountable, its source is easily discovered. The chief of which is: A gross neglect of teaching religion at the most vital period of life. Parents in general seem indifferent to and dangerously negligent of their duty of teaching children very early in life, not only of the existence of their Creator and heavenly Father, but of His presence, and also His government in the world. Many of the Protestant Churches no longer teach their children the catechism, on which the great Churches in the past fed their children. Then the first thing taught them was, "Who made you? Answer, God." Next to that was: "Our Father who art in heaven." Following that was: "Jesus, our Lord and Saviour." When these foundation facts are neglected, what wonder that children grow up to be disbelievers in God and His kingdom!

Bishop Meade, in his book, *Old Churches* (Vol. II, p.469), tells us that John Randolph of Roanoke said of himself: "I should have been an atheist if it had not been for one recollection, and that was the memory of the times when my mother used to take me by the hand and cause me on my knees to say: 'Our Father who art in heaven.'"

Here was one who, though not naturally inclined to be religious, was shielded against atheism at a time when this disbelief was most general in America. What was done for John Ran-

dolph can surely be done for millions of others in our day of religious crisis.

If mothers fail to engraft this vital doctrine in the souls of children in early youth when they are plastic and character is being formed, what wonder they grow up to disbelieve in God, and are practical atheists?

Another agency productive of an atheistic tendency is the present scientific drift and habit of thought—not that science is *generically* skeptical. This drift is clearly seen in the crass statement in science that the universe is governed by a universal physical law, infinite and fixed. We know that without a fixed and universal law, there could be no science, which is only man's collection and codification of the laws of nature, which are the laws of God. But science sometimes forgets to add the statement, "the laws of God"; hence the drift in the direction of forgetfulness of the Supreme Being.

While this drift may not be based upon the spirit of skepticism, it comes to be a cloister for men of such tendencies in thinking. In the early days of modern material science, skeptical scientists always used material thought in advocating their anti-theistic belief. Dealing only with material substances, since the material has no spiritual values, the scientists came to think there is no definite, personal God, the Creator and Ruler of the universe. Thus the thought-habit came to be a ruling force in the scientists' life. This fact is plainly seen in the thinking of men who have allowed themselves to become believers in the universal laws of nature, as if nature were an individual somebody, independent and free.

Men who can believe in an inherent force constantly evolving new species in all mundane life, see what they believe to be an inexorable law at work in all the universe, which eliminates a living Supreme Being. This was just what Bishop Wilberforce had in view when he reminded Mr. Huxley, before the British Scientific Association, that

he was, in his defence of evolution, advocating a doctrine that would drive God out of the world. That was very exasperating to Mr. Huxley; but it was true, as we may see today, in many persons.

When Mr. Laplace was enthusiastically presenting his nebular hypothesis to Napoleon, the great general remarked: "But I see no place for God in your theory," the scientist's reply was: "I have no need of one."

The spirit of the man makes the issue. Because of his skeptical frame of mind, the French astronomer, Leland, could say: "I have swept the heavens for years and have not found God." Character and spirit are not discovered by the scalpel or the telescope.

How different matters stood with the pious Swedish botanist, Karl Von Linnæus, who, on seeing a lily bud opening, lifted his hat, and came away to say: "I stood and saw God pass by." This capacitated soul, and all similarly equipped souls, could see God at work in the world all around them—the mystic source and joy of life.

The Danger of Pantheism

Baruch Spinoza, "an Israelite in whom there was no guile," was so obsessed with the thought of God that he was called "the God-intoxicated man." Not being willing to believe in Christ as the incarnate God, he went so far as to advocate a holy Being identifying himself with all the universe—"a part of everything and apart from nothing."

While this is a profound conception of Deity, it is a very deceptive one. The conception of God which sees Him asleep in the plants, moving in the breezes, blooming in the flowers, and awake in man, at which point alone He becomes self-conscious, may be a passing gratification. But, since it identifies God with all the universe, it forms what is known as Pantheism, which is destructive of the true sense of God. It not only deprives Him of divine supremacy as a personal Deity, but makes

Him a part of all existing things, all agencies and activities, which makes Him a part of evil and all iniquity, yet it deprives Him of Personality as a living God. This, of course, must be rejected as an anti-Christian conception of our Heavenly Father—God. Pantheism, therefore, has sadly failed, as it should have done.

Skeptical science, in denying a personal, living Creator of all things, was compelled to adopt the conception of a self-generated, self-governed universe. Denying the axiom of religious thought that "every result must have an adequate cause," and that religion is a spiritual result, there must be an adequate spiritual First Cause, the scientist was forced to say that all such influences were self-generated. But since spontaneous generation has been shown to be a delusion, men have come to see the folly of a self-generated world. *Ex nihilo nihil fit*. No sane mind can believe that the universe produced itself. There must have been a great original First cause to generate a religious instinct and a worshipping impulse.

Since man is a decided personality, with self-conscious existence, self-regulated action and self-determining will, the Creator, who bestowed upon him such superior traits, must Himself possess such attributes. Therefore one has no difficulty in conceiving of a Personal God having in Himself, in perfection, the distinguishing trait found in man. The vast and intricate universe as we know it, so wisely governed and so harmonious within itself, speaks most profoundly of a thinking Mind as its source and designer. To conclude anything else would be absurd.

Religion the Dominant Influence

Man in his intricate realm feels the need of a safe guide. The human pathway is a realm of struggle. Here strength is to be developed, wisdom is to be learned, character is to be formed, victory is to be gained, and a crown is to be won. In all this warfare the best

wisdom and judgment must be exercised with firmness and justice.

To accomplish such high ends man feels the deep need of a something greater than his own powers can afford. This want is inherent in his nature and has never been outlived. So his wise Creator has not failed to provide for this inherent need, whereby man may find the path to a perfected personality and thereby merit the approval of his divine Father. Thus he fits himself for fellowship with the Divine here on earth and in an eternal realm. This impulse is called *religion*, and this, when wisely and fully exercised, enables one to achieve his best in life and to cherish the hope of an immortal life.

Men may want to call this a "dogmatic statement"; but, like other established facts, as the conclusion from a world-wide impulse and observation, it must be classed as strictly scientific; hence must be accepted as the basis of a superior life. Into this realm God has seen fit to place us that we may develop greatness, and finally become like unto Himself.

Here, then, we find that in all the struggles of life, we are in a field of probation, a testing ground where we may develop, by the exercise of our freedom of choice, a character acceptable to our Taskmaster and loving Father, and in the end we may hear him say: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Experience the Basic Evidence of God

If one deals only with material things, one may never be able to prove that there is a God; for God is a Spirit, and is not known by material methods. He is spiritually discerned. Men may see the results of his infinite energy without being convinced that He exists as a distinct divine Person. When men say, "There is no evidence of the divine existence," the thought at once arises: "The wish is father to the thought." Men who prefer to deny God are not in

a fit frame of mind to find Him anywhere. But there is a sacred realm where He may always be found. There in God always registers His existence and presence. The ancients had a wise saying: "Know thyself"; and Alexander Pope wrote the couplet:

Presume not God to scan;
The proper study of mankind is man.

By obeying such wisdom we may solve many a problem. It has become a *science* that God is not known by logical deduction in material things; not by argument, but by personal experience is His existence known. The right to lay stress on the value and validity of religious reality found in personal experience is demanded by the leading thinkers of the day. Religious impulses and facts have a right to be considered and understood. Only thus can we truly know ourselves.

In building our mansion of religious thought on the mass of accumulated facts of experience, we are keeping pace with modern scientific thought. One of the greatest of modern thinkers has said: "There is nothing more real than what is found in religion." To compare facts such as these with what is given in the use of outward existence would be to trifle with the subject. "A man who seeks reality more solid than that found in religious experience seeks he knows not what" (Bradly, in *Appearance and Reality*, p.449).

There has been a lack of clearness among Christian thinkers because they fail to realize the fact of religious experience. There will be general agreement, in some sense, to the fact that the New Testament is the fountain head of the Christian experience of God. This must remain a norm of thought, standing for all later generations. Any Christian ideal of God must be in harmony with that which is presented in the New Testament as a whole, and particularly in that recorded in the life of our Lord.

So far material scientists have failed, and will ever fail in a definition of God. The secret of this fact is very plain.

The vocabulary of the scientists is without the nomenclature of deeply religious thought. They discuss material subjects and use the speech of the finite, while God is infinite, and is the source of religious truth. Christianity in discussing or describing God does not define but symbolizes Him, such as our "heavenly Father."

This is not to say that God is like an earthly parent; but the person we know is used to symbolize the unseen and eternal One. To think at all we must think in symbols which are mere hints of our meaning. So with speaking of unseen. A disembodied spirit is incomprehensible, because such an entity has no form that the mind can take hold of; hence to convey an idea of God, the greatest Reality, we must use human forms of speech even when we feel the highest impressions and are thrilled thereby, knowing that "eye hath not seen, nor ear heard, nor hath entered into the mind of man" a conception of the real things of God, prepared for them who love Him. Yet these things are revealed to us by the Spirit as the realities of life.

When we speak of God as seeing, working, thinking, loving, remembering, we do not make him a human being like ourselves; but we can not know Him by any other mode of thought than by such as we are able to think. Influences are seen operating in nature which must have a source somewhere, and we conclude that the fountain head of these influences is the Being we know as God, and we speak of His operating after the manner of human activity. We are shut up to this manner of thinking and speaking even though we know it is an imperfect manner when applied to the infinitely perfect God. This was our Saviour's method of speech, which we may safely follow.

It is not presumption to say that knowing God in our own experience and consciousness is the highest proof of His existence. Who can disprove it? This stands as the final incontrovertible

foundation. What we know religiously cannot be disproved or gainsaid. "The foundation of God standeth sure."

Job spoke with authority when he said: "I know that my Redeemer liveth." St. Paul spoke *ex cathedra* when he said: "I know whom I have believed." And: "We know that we have a building of God not made with hands, eternal in heaven." Saints of earth are able to declare in positive terms that they know God, whose love never fails in any circumstance. He will not forsake His own. So this conception of God is being rapidly approached as a scientific religious truth.

Some men have not appreciated Jesus' attitude in this matter. One man wrote that "He was not sure that there is an existing God." But such a position is but to mistake and slander on our blessed Lord. While Jesus left no syllogistic proof of the existence of God, He left that which is far better, namely, His constantly living in the atmosphere of God, the Father. All through His ministry, from the wilderness temptation to His last word on the cross, He breathed the atmosphere of the Divine presence. Think of these sayings: "Our Father who art in heaven"; "I and my Father are one"; "Ye believe in God; believe also in me"; "In my Father's house are many mansions"; "Not a sparrow falleth to the ground without your Father"; "The glory I had with Thee before the world was."

A man's words may be misunderstood and wrongly presented; but his actions speak more definitely. Behold Jesus in the garden: "He went a little farther and fell on His face and prayed: 'O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt; *Thy will be done*'" (Matt. 26:39).

In the light of such evidence, to speak of Jesus as "not being sure of the existence of a God," is such a misrepresentation of His character as to be next to blasphemy. In our religion we know God and His Son as revealed in both

His words and deeds. The salient features of Christ's experience of God are the unbroken and triumphant exponents of his character. As Dr. W. R. Matthews says:

Jesus comes before us as one who is unshakably sure of God, so sure that the question of whether God exists or not would have no meaning for Him. There is no hint in all His words of such a doubt. With Him the assurance of God is immediate. (*God in Christian Experience*, pp. 50, 51.)

On the basis of Christ's conception of God, we of today may truly say when praying: "Our Father who art in Heaven"; and when repeating the Creed: "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord."

Human thought has no surer evidence of a truth than that found in conscious experience. What man has seen, felt, experienced must stand as a settled fact, back of which no court dares to go. A famous evangelist publicly declared: "I know that I was converted better than I know any other fact of my life." He was the recipient of this high experience, and he knew it. So may we all know it.

Know the Success Family?

The Father of Success is Work. The Mother of Success is Ambition. The oldest son is Common Sense; some of the other boys are Perseverance, Honesty, Thoroughness, Foresight and Co-operation. The oldest daughter is Character; some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity and Harmony. The baby is Opportunity. Get well acquainted with the "old man" and you will be able to get along with all the rest of the family.—*Ex.*

Ten men have failed from defect in morals where one has failed from defect in intellect.—*Horace Mann.*

Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power.—*Tennyson.*

Watchman, What of the Night?

PROFESSOR GEORGE MCCREADY PRICE, M.A.

BY the time these words appear in print, it will be almost precisely thirty-nine years since I made my revolutionary discoveries in geology, discoveries which have profoundly affected my own life, and which have more or less influenced the ideas about science and religion for many others who have read my articles and books. Now, thirty-nine years is not a neat, round number, and is not in reality a very long period, —like a century, or even a half-century. Nevertheless, it is a considerable part of one ordinary lifetime; and the uncertainties of our common mortal lot do not permit me to be certain that I shall ever see any larger number of anniversaries. Hence I have yielded to the solicitations of the publisher, my self-sacrificing friend of so many years' standing; and am here jotting down some reminiscences appropriate to the occasion.

What was it that I really discovered? Primarily it was that such stock puzzles of evolutionary geology as "deceptive conformities" and "thrust faults" are easily understood in terms of the Flood theory of geology. The evolutionary geologist has to regard these phenomena as grave liabilities; while to the believer in a universal Flood, they become at once important assets. For me, at any rate, who at that time was trying to explore my way amid the maze of the bewildering teachings of Darwin, Huxley, Spencer, Haeckel, etc., they proved the magic key which would unlock so many scientific doors upon which I found written: "No Admittance. Trespassers Will Be Prosecuted."

Perhaps I should define these two terms for the benefit of my non-geological readers. A "deceptive conformity" is a case where a very young layer of rock occurs on top of a layer which the evolutionist says is many millions of years older. But the two look exactly as

if they had followed one another in quick succession; and there is absolutely no physical indication at their dividing line that millions of ages separated them. Obviously, no such millions of ages ever occurred as are imagined by the evolutionist.

A "thrust fault" is the name the evolutionist gives to what is essentially a deceptive conformity only *upside down*. Not that the rocks are upside down; but the order in which the beds occur (judged by their fossils) is the reverse of how the evolution theory tells us they "ought" to be found. In other words, the beds called "young" are down below, and the ones called "old" are on top; but again the bedding looks perfectly natural; and over wide areas, hundreds or even many thousands of square miles, the beds look exactly as if they were deposited in the order in which we find them.

As all clear thinkers have always considered the evolutionary geology by far the strongest evidence for the theory, the finding of plenty of examples of both "deceptive conformities" and "thrust faults" all over the world, was a fatal blow to the entire theory of evolution in the minds of any one who has sufficient scientific education to appreciate their meaning. No possible discovery in genetics or in embryology could be half as effective in putting the whole evolution theory absolutely out of business. The details of all these things will be found in my various books on geology. I cannot repeat them here.

These discoveries which I made may be illustrated in this fashion. Suppose you met a street fakir who was doing some very clever tricks which seemed to be absolutely convincing. He was taking in the money at a great rate, and everybody seemed to think that his work was scientifically true and honest. But when you had studied his methods

for a while, you were able to show exactly where and how he did his tricky work. Would you not have a right to expect that your public exposure of this fellow's tricky methods would put this fakir out of business, and that the on-looking public would henceforth have no more confidence in him?

But you know what Barnum said. Not only do the "great, dear public" like to be fooled, if the fooling is only done in a learned, high-brow fashion. But it would also seem as if (to use another *bon mot* of the great showman) there must be a "sucker" born every minute, and that very few of them ever die. For my exposure of the evolutionary fakir's bag of tricks has not by any means put him out of business. He is still carrying on a thriving business at the same old stand; and seems to become more popular and more universally admired every year that passes.

ONE cause of the present situation is the extremely superficial way in which most people still deal with the problem of evolution. Many Christian people still look upon it as a question of the "origin of species," and write articles and preach sermons to prove that "species" are eternally fixed and never change. This of course would depend largely upon what we mean by "species." Darwin muddled the whole world by his book which was entitled *The Origin of Species*, but since the discoveries initiated by Mendel, the meaning of the unchangeable units among plants and animals has shifted from the "species" to the "genera" or in many instances to the "families." But Darwin had the whole of evolutionary geology for his background; and no one can adequately deal with the problem of evolution who does not get straight in his thinking about geology. If he gets his geology straight and Biblical, the rest will all come easy.

But it is also very inadequate and superficial to attribute the geological changes to a ruin which is supposed to

have happened before the creation of Adam. This theory was suggested about a century ago, when very little was known about the kinds of plants and animals which are found in the fossil form, and when other important factors in the problem were not well understood. But there are many and very grave objections to this pre-Edenic ruin theory, a few of which may be here stated.

1. This theory takes at full face-value the entire scheme of the evolutionary arrangement of the fossils in the progressive order, and thus makes it easy to go a step further and accept the entire theory of organic evolution.

2. With the fossils thus in a long series covering many millions of years, the pre-Edenic ruin theory gives no reasonable explanation of the suffering and death among the animals, all of which must have been going on long before the sin of Adam and Eve, which the Bible says brought death into our present world. To talk about Satan as the original ruler of this pre-Edenic world, is to remove the subject entirely from the realm of either Scripture or sober science, and to make it the football of airy imaginings. From the standpoint of the Bible, any theory must be wrong which admits of suffering and death on this earth before the sin of our first parents.

3. This pre-Edenic ruin theory also involves the absurdity of saying that all the animals and plants of this pre-Edenic world were destroyed, and then an entirely new set was made, many thousands of the new ones being the exact duplicates of the old ones destroyed and now found as fossils in all the lands of the world. And this absurdity must now be extended to include *man also*; for it is becoming increasingly difficult to deny that man is also found fossil, just as truly as are the animals and plants; and according to this ruin theory, these true fossil men must have lived in that pre-Edenic world, long years before Adam and his sin. Any theory which leads to such a conclusion must be thoroughly anti-Christian.

4. This pre-Edenic Ruin theory enlarges and emphasizes a ruin of the entire world which is nowhere expressly mentioned in the Bible; but it minimizes and practically ignores the Flood of Noah, which is stated at length in the chapters of Genesis, and is repeatedly appealed to by Christ and the apostles. That is, it dwells on a ruin which is not explicitly stated anywhere in the Bible, and does this at the expense of ignoring and practically denying the one world-ruin which is expressly and repeatedly mentioned. And this is not a safe or a sound Biblical method of study.

5. From the scientific point of view, the only sound method of studying the problem of what has happened to the world in the past (the problem of geology and the fossils), is to proceed from the present *backward*, instead of from some hypothetical point of time in the past *onward* toward the present. This means that we should begin with the surface features of the world, and work downward into the earth, instead of reversing this method, as evolutionary geology has always done. But the enormous interior basins found in all parts of the world give proofs of having once been full of water; the high river terraces also found in all parts of the world give equally clear evidences of a time when the oceans were retreating from off all the continents. All this must mean the Flood of Noah, and nothing else. But if this Flood was universal, as science thus testifies and the Bible emphatically asserts, how absurd to state that it did nothing of importance in the way of killing off all kinds of animals and plants, and burying them in the sands and shales of all the continents, but to state that all these fossils which we find everywhere were caused by a pre-Edenic ruin, which did all this geological work. Could anything be more arbitrary and absurd than to pass over completely the work which Noah's flood must have done, and assign all this work to a long-previous catastrophe, of which we can find the record in the Bible only by reading between the lines

here and there, and allowing our imaginations to run riot?

Nearly forty years of study of these problems has confirmed me in the belief that Noah's Flood offers a full and easy explanation of all the geological facts, and thus that this view gives us a full and easy method of meeting the theory of evolution. While the pre-Edenic ruin theory is fanciful, un-scientific, un-Scriptural, and results in dividing and scattering the efforts of Christians today, when all our forces ought to be united in withstanding the onslaughts of the enemy of the Gospel, which is steadily ruining thousands of our boys and girls through the insidious teachings of evolution. For the only effective answer to the falsehoods of evolution, is the Scriptural record (now so well confirmed by modern science) of the world which existed in Noah's day, but which, being overflowed with water, "perished" (2 Peter 3:6).

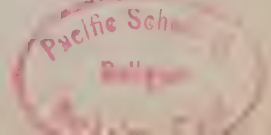
Walla Walla College, Washington.

Collar—Yoke

The Lord's collars are yokes fashioned for two, and He Himself is always one of the two. And thus the significance of our Master's appeal is this: "Take off that single collar! Exchange it for this yoke, and let me share the burden with you." The offering of a yoke is the gracious offer of a partnership. It is the tender purpose of the Lord that we should pull our loads in fellowship with Him. But we decline the partnership; we work in single collar, and our necks are galled and our strength is broken.—*J. H. Jowett, D.D.*

The story of man in the Bible is the record of man made, man unmade, and man remade.—*Max I. Reich.*

A native of India said, "Christians should be huts with lights shining through the door!"—even so—let your light so shine.—*Captain James E. Mallis,*



A Layman Attends the Oxford Conference

The Reactions of an American Businessman to the Conference

H. B. EARHART

MY first impression was one of admiration for the genius of the Leaders in bringing together 200 delegates, 200 alternates, 100 co-opts, or technical advisers which, together with the husbands and wives of the group, made up a total of approximately 1,000 in attendance from the Protestant churches in some 40 different countries.

Rome was invited, but did not accept the invitation.

My second impression was to note the earnestness of the group in seeking answers to the questions included in the Agenda:

These, as you may recall, were 5 in number: The place of the church in the field of—

- (1) International Relations.
- (2) Church and State.
- (3) Church, Community, and State.
- (4) Church in the Field of Education.
- (5) Church in the Field of Economics.

Each subject was referred to a committee of approximately sixty to discuss, formulate their thinking, and submit the result to the general group for their consideration.

My third impression was to note the colorfulness of the gathering.

THE opening session was presided over by the Archbishop of Canterbury in his formal dress. With us were leaders in the Greek and Coptic churches in their long gowns, flowing hair and beards and large pendant crosses; others from the near East in similar costumes with elaborate head dresses added; included in the group were representatives from India, China, Japan, Africa and the Isles of the sea.

Addresses were usually made either in English, French or German, and, in the general conference, were then im-

mediately repeated by interpreters in the other two languages.

It was a momentous thing to see representatives of 96 different agencies and denominations of the Christian church meet together to affirm their common beliefs and to peacefully discuss ways and means of reconciling their differences.

The great fundamentals that they have in common are (1) their belief in the living Spirit of God as revealed to us in Christ, and (2) that the chief function of the church is the preaching of the Word of God.

Among the European churches is found the belief that each member of the church is a part of the living body of Christ, and that the authority of the church must ally itself with the authority of the state.

We continue to be influenced by our forefathers who came to the American wilderness to secure freedom to worship God in accordance with the dictates of their own conscience: America continues to emphasize the more liberal idea of the freedom of the local congregation. Their important fundamental is that the church is the logical place for the individual to find his inspiration for his daily living.

Dramatic significance was added to the high challenge of the Archbishop of York at Oxford because of the near proximity of the monument marking the spot where Latimer and Cranmer were burned at the stake for conscience sake, when the Archbishop proposed, "The need of the world today is that we should kindle new fires on the altars of our hearts."

Probably the committee on International Relations attracted the most notables, including English statesmen and other members of the nobility.

The committees usually met twice daily so that the members had little opportunity to know of the discussions in other committees, except as reflected in the reports.

Now, in reference to the thinking and findings of the committee on economics to which, at my request, I was attached as a co-opt, or advisory, member?

Perhaps I might better follow the practice of the clergy and start with a text—from the old hymn with which all are familiar: "There's a wideness in God's mercy, like the wideness of the sea." My text is, "and the heart of the external is most wonderfully kind."

Were it not so, it would be just too bad for employer, employee, the pews, and even the pulpit.

Christ changed for us the Old Testament picture of Jehovah, the austere judge—visiting the iniquity of the fathers upon the children to the third and fourth generation—to that of "Our Father, which art in Heaven," and gave us the concept that "The heart of the Eternal is most wonderfully kind." Nature's God shows himself to the children of men in many ways, including His handiwork—in the starry, spangled heavens, a shining frame, in the fragrance of the flowers; in trees and running brooks.

In the physical world we say "The fruit in her season" is the result of our planting and tilling of the soil: our planting and tilling, however, would all be in vain if we did not have the beneficent sunshine to warm the earth and make the vegetation grow.

In the spiritual world we also have the assurance that Paul may sow and Apollos water, but God giveth the increase, and that the heart of the Eternal is most wonderfully kind.

The group was made up, perhaps to the extent of 90%, of clericals, seminary and university professors; there were 3 business men—all from the United States; the first 3 categories, in the interest of brevity, I shall hereafter refer to as the intellectual group.

America had a strong delegation in numbers. Naturally, however, the major number were from other countries.

The rest of the world is much more war conscious than are we and it seemed to me that, atmospherically, there was a definite note of pessimism on the part of other nations as to the trends, and an attitude of willingness to try some other political experiment in the desperate hope that it might avert another world war. Of course Europe is much closer to the wastage of the world war—with all its succeeding dislocations—than are we. We had Coptic delegates from recently war-swept Ethiopia, delegates from war-torn Spain and China; and we met in Britain which is in a mad race to overtake Russia, Italy, Germany, France, *et al*, in arming to the teeth in preparation for another war.

With this background let me proceed with the economic committee's discussion and findings at the Oxford Conference.

The intellectual group seemed to be thinking in terms of a partial totalitarian state that would include the regimentation by the government of industry, except small units; of agriculture, except small farmers, and perhaps the major part of our activities outside the church, in the hope that it might make the various nations more Christlike, and avert another war.

My reading of history convinces me that Lincoln's conclusion is still final, *i. e.*, "That no nation can exist half slave and half free," and that we cannot regiment half of America without regimenting the remainder, including the church. Russia, Germany and Italy should emphasize this fact to us.

The business men, and a limited number of others, were of the opinion expressed by Lippmann in his recent book, *The Good Society*, that the only basis on which a nation can be regimented is either in preparation for war or for the maintenance of a war already in progress, and that men will not permanently give up their freedom of religion, of speech, of press and of social security,

as guaranteed to us under our constitution, that such a program contains within itself the seed of disintegration, and can only be held together with force and then progressively more force, with the prospect that history will repeat itself and that, with much bloodshed, society will, after a period, once more climb gradually out from under oppression of its dictators and again regain its individual freedom as it did in the eighteenth and nineteenth centuries.

The report, as I read it over, at the distance of four months' time and 3,000 miles of intervening ocean, seems to me a rather highly technical document.

I am pleased to note it does not seek to commit the church to a program in the highly controversial field of economics. Page 3, section No. 12 of the report states on this phase,

Every tendency to identify the kingdom of God (and I would interpolate the church of Christ) with a particular structure of society or economic mechanism *must* result in moral confusion for those who maintain the system and in disillusionment for those who suffer from its limitations.

The report *does* emphasize, I think properly, the responsibility of the individual Christian to carry his Christian religion with him into the fields of both Economics and Politics.

Of course we will all incline to read the report from the viewpoint of our American environment. I would assume paragraph 13 has little, if any reference to the United States, but may be most applicable in some other countries. The last sentence, "It makes the conscience of Christians particularly uneasy in regard to deprivation of basic social security for large masses of human beings," recalls the convocation address of President George Barton Cutten at Colgate last September, under the caption of, "Free Compulsory Employment." He points out that America was rescued from the wilderness and built into the most productive and consumptive nation in the world, on the basis of social insecurity! The thought is worth pondering and certainly Dr. Cutten's

address is worth reading.

Paragraph 17 proposes, "Capitalistic production has not escaped the danger of treating human labor as a commodity, to be bought at the lowest possible price and to be utilized to greatest possible extent." In our American environment, we of course know that we outgrew that viewpoint a number of decades ago.

Part III, paragraph 25, proposes, "Christian effort in relation to the economic order should henceforth be turned from charitable paternalism to the realization of more equal justice in the distribution of wealth." I can only assume the report meant to propose the more equal *productivity* of wealth: if distribution of wealth is made on the basis of productivity, it would seem to me any further distribution (outside the totalitarian state) must be on the basis of "charitable paternalism."

Part V-A proposes, in effect, that pastors need to become experts in the field of economics in order to give their parishes intelligent leadership. It seems to me that in the field of economics we can get as many opposing expert opinions from trained economists as we can at a murder trial when the defense is trying to prove the defendant insane! Also, if the clergy are going to specialize in this field, who is to tell us to "seek first the kingdom of God and all else shall be added unto you?" And that "The heart of the Eternal is most wonderfully kind." In other words, who is to lead the parish in the field of sweetness and light rather than into controversial fields that will create as much division in the church as in the political field.

It was an earnest conference. There were present many outstanding ministers and theologians. It was made up of very human beings "seeing as through a glass darkly." If we read the report on economics, we should understand our situation in America.

Now may I depart sufficiently from my subject to give you the benefit, for what it is worth, of my own thinking

on the subject of the problem you and I face.

As I read history there has never before been so much world-wide unrest and confusion of thinking as there is today.

After girdling the earth three years ago and having some contact with approximately thirty different nations, I came back to my own country with the conviction that the hope of the world for leadership in the field of the things of the spirit and of social stability lies in America.

For 2,000 years Europe has been building across her imaginary national boundary lines with her *greater* boundaries of difference in language that makes it difficult for one neighbor to understand the spoken word or the thinking of the neighbor next door; a foundation of ill will growing out of the continuous wars, the burnings and the pillagings, first on one side of the line and then on the other, until it would seem almost hopeless for Europe to join in the hymn of the angel chorus of "Glory to God in the highest and on earth peace and good will toward men."

We all realize the conditions existing today in the Far East. The Creator has given us, in America, such vast resources in our fertile fields, our great rivers, our mineral deposits, our forests, as are enjoyed by no other similar area in the world.

The forefathers, in their great wisdom, gave us a form of government that has guaranteed us freedom of religion, freedom of the press, freedom of speech, and in return has asked us to accept individual responsibility for the building of homes for our families, making provision for them against the rainy day, and emphasizing to us that a government is made strong as it is supported by its citizens, and is made weak in the same reverse ratio when the citizens develop a complex that the government owes them a living.

It seems to me, therefore, that in this time of muddy thinking the world around, the Church in America has a

unique opportunity to emphasize that the major values in life lie in the things of the spirit,—a unique opportunity that they have never before had, and while all groups throughout the nation need this message, and I believe are hungry for it, no group needs it more than the American business man. Under the most favorable conditions he has a big responsibility to his employees, to his stockholders, to the public, and it usually is a heavy drain on his nervous resources.

Certainly *he* needs to be reminded of the value of the things of the spirit. He has made his mistakes. But he has meant to do the right thing, and from my vantage point of 50 years of business activity I can testify that he has made large progress in that time in the field of morals, in the field of social responsibility, of good citizenship, and practical Christianity.

It seems to me, therefore, that if the ministry in America should now abandon her historic position of dealing with the *things of the spirit*, and project herself over into the maelstrom of economic problems where nerves are frayed, where the membership of the Church are divided in their views, where in my judgment a minister cannot speak for the pews, and if they neglect to keep before us constantly by precept and example the Christ spirit, it would seem to me a tragedy.

There is far less done by Christians than ought to be done; but most of what is done at all is done by Christians.
—*Archbishop Wm. Temple.*

The plaintive cries of lost souls from the dark night of the pagan world are drowned by the clatter of church dishes.
—*Ellis B. Burgess, D.D.*

CHRISTIAN FAITH AND LIFE is truly a most valued magazine, and its worth increases as the days pass on. May it be a power for good for many, many years to come.—*Dr. S. (Missionary.)*

For Your Scrap Book

“His Resurrection”

JOHN G. REID, PH.D.

ESPECIALLY at Easter time we hear much about “His resurrection.” It is the subject of much discussion at the present time. Whose, may we ask? Why, that of the Lord Jesus, of course! He who was born in Bethlehem,—reared in Nazareth, who walked and taught in Galilee, in Judea, in Jerusalem,—He whom great multitudes, impelled by widely different motives, followed,—about whom many gathered as disciples,—from whom twelve apostles were chosen.

Yes, but what pertinence in speaking of “His resurrection?” Because He, this person, so familiar, was taken by enemies, arraigned before Pontius Pilate, tried by him, and by his orders crucified on Calvary. After six hours of the indescribable agonies on the cross, He, in the presence of multitudes gave up the ghost—died. His death, i.e. the death of this same person, having been duly certified to the Roman governor, permission was given for his burial.

He,—the same person who died upon the cross, was laid in the new tomb—Joseph of Arimathea. “Wherein never man before was laid.” The tomb was sealed and a guard of Roman soldiers stationed before it. On the morning of the third day, however, the tomb was found open, and empty! save for the cerements which had enswathed His body. These the investigating friends found; but “they found not the body,” and they went forth to publish that He had risen from the dead.

This is “His resurrection.” But again, please, whose? Resurrection means rising again. *Anastasis* means the same. The familiar expression then means that

“this same Jesus” of Nazareth, who “suffered under Pontius Pilate, was crucified, dead and buried.” “On the third day rose again from the dead.” But who (or, rather what) was this Jesus? Was this person pure spirit? Or, was He, like ourselves, a composite being, of spirit and body?

We have said that *He* walked, that *He* taught, that *He* healed the sick, and wrought many miracles, that *He* was hungry, thirsty, weary, that *He* died, and, now, that *He* rose again from the dead. Who? What? What died? His body, of course. None of us think of His Spirit, His unmaterial part as having died. *He* was buried—What was buried? *He* rose again from the dead. What arose, if not that same body which had died, and was buried? Yet we are asked by the exponents of “modern thought” to understand “His resurrection” as of His spirit, and not of His body;—as “the continuity of His spirit on earth with His disciples,” etc. Merely to state it is to expose the utter absurdity of such a proposition!

His spirit never died, nor, was it buried. With (i.e. in) His body it hung upon the cross, as it had trod the shores of Galilee, the courts of the Temple, the slopes of Olivet. But when *He* died, it is written that He “yielded up” (*apheke*—let go) “His spirit.” (Matt. 27:50). In Luke 23:46 we read that He prayed, “Father, into thy hands I commit (or deposit) my spirit,” and having so said, He (*paradoke*) “delivered up His spirit.”

His body still hung upon the cross. His spirit was “on deposit” with His Father “till the time appointed” (John 2:19). “But He spake of the temple of His body” (John 2:21,22). His body was the only part of which it could be said

that He died,—that He was laid in the tomb,—the only part that could be raised from the dead. "The same body?" If not, what body was raised? No other body was buried. *Was any body raised?*

Of no other could it be said that, *He* Jesus, whom all had known, "had risen from the dead." Ergo, if it were not the same body, then Jesus of Nazareth, who was crucified under Pontius Pilate, died, and was buried, *never rose from the dead!*

And, "if Christ be not risen, then is our preaching empty" (*Kenon* in v. 14). —Your faith is also foolish (*Matia* in v. 17). Ye are yet in your sins. Yea! And we are found false witnesses of God. For we have testified of God that He raised up Christ, whom he raised not up if so be that the dead rise not. For if the dead, remember that the body is the only part that is dead, and that can be raised,—"rise not, then is Christ not risen: and we are of all men most to be pitied."

"But," hallelujah! "now is Christ risen from the dead!" "He was delivered for our offenses, and raised again for our justification" (Rom. 4:25). "God raised him from the dead" (Acts 13:20). *This* is the doctrine of "His resurrection," "according to the scriptures" (1 Cor. 15:34).

Stepping On

Sam Jones was talking to a man of weak faith. The doubter asked if Mr. Jones could not give him a demonstration of religion. "None," was the reply; "you must get inside the fold, and the demonstration will come of itself. Out West they have a plan for watering cattle. The cattle have to mount a platform to reach the trough. As they step on the platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. That's the way with religion. You've got to get on the platform.

Christ and the Family

ROY TALMAGE BRUMBAUGH, D.D.

A CHILD is an asset or liability. Parents usually determine the matter. The Great problem in America is not the boy and girl problem, but the father and mother problem. Fathers like Abraham and mothers like Mary are needed. There is no substitute for family worship, parental example, domestic tranquillity and spiritual training.

Jesus was born into a believing home. The first thirty years of His life were spent in Nazareth far from the center of error and metropolitan pollution. He was strictly trained amid the calm of rural life.

The traditions which arose concerning His youth sprang from the distorted imaginations of uninspired men. We do well to ignore them.

The child Jesus kept on growing. His physical frame was developed. The laws governing bodily growth were at work on His body. He continued to gain in strength. His capacity for spiritual enlargement expanded. He increased in wisdom; and yet how independent of human culture He was! Wisdom filled Him, but the grace of God was upon Him.

The Annual Visit

Luke 2:41-42

The Feast of the Passover drew every faithful Jew to Jerusalem annually. The parents of Jesus made this visit every year. Nothing is recorded in the Gospels concerning the first eleven visits, but the twelfth was different. Christ was now a man in the sight of the law. What a memorable occasion! Historic scenes, pilgrims from near and far, the Holy City, the Temple, the Feast; and a Jewish Boy became of age.

The Return

Luke 2:43-45

It is time to return home. The days had been fulfilled. So back again to Naz-

areth! The parents started. Surely the child, now "a son of the Law," is in the caravan; but He was not. Jesus had tarried at Jerusalem. Joseph and Mary did not discover His absence until they had gone a day's journey. They made a thorough search for Him among relatives and friends, but He could not be found. See them hurry back! Parental concern gave wings to their feet and intensity to their search. So they soon found Him.

Again in Jerusalem

Luke 2:46-50

How different! Where would you expect to find a lad of twelve years? Jesus was not found there. He was found "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." The opportunity was golden, so He used it. He was taught of God, but He would hear what men had to say. He was the Lord of the temple, but He sat in "the midst of the doctors" as a disciple. He is the wisdom of God, but He listened to men learned in the Scriptures and asked them questions.

The understanding of the Boy Jesus amazed those listening. They were struck with astonishment by His answers. But all that heard were not as astonished as were His parents. They had evidently noted His physical growth. They were unacquainted with His mental development and spiritual discernment. Most parents misunderstand spiritual children, especially if they do not, like their consecrated sons and daughters, grow in grace and in the knowledge of God. The development of Christ was not hindered by sin. What giants we would be mentally and spiritually if there were no sin in us!

The first recorded words of Christ are found in verse 49. His last words were, "It is finished."

Christ was occupied with His Father's business. That was the first object of His soul. Joseph was His legal father, but He reminds both His parents that God was His real Father, whose will He came into the world to do.

In Nazareth

Luke 2:51-52

Home again! Christ was the Son of obedience. He showed obedience to human laws. See the perfect citizen! He showed obedience to the Law of God. Moral and ceremonial law were fulfilled in Him. See the perfect Saint! He also obeyed His parents. Joseph and Mary were His creatures, yet as a child He was subject unto them. Behold the perfect Son!

Christ was perfect and yet He grew. He was the perfect Babe, and yet He grew. He was the perfect Man, and yet He grew. Perfection admits of progress. We shall become perfect at the coming of our Lord, and yet shall make spiritual progress throughout eternity.

Christ grew symmetrically. He was always perfectly proportioned.

"Jesus increased in wisdom." Should not we also develop intellectually? Do not permit the mind to stagnate.

"Jesus increased—in stature." Physical development is normal and right. We need to take better care of our bodies.

"Jesus increased—in favor with God." Are we growing spiritually? Do people see more of Christ in us each year?

"Personal Development" groups are being organized in various communities these days. Back of these self-styled "seekers for the truth" are the latest varieties of gold-diggers; character analysts, itinerate psychologists, traveling educators, metaphysicians, food scientists, hypnotizing evangelists, and an endless variety of bunk, hokum and fakery.

Palatable morsels such as "human vibrations," "mystery of life," "applied metaphysics," "master psychology," "self-development," "modern application to success," "will power," "conscious dominion over life," are used to hook the gullible. Of course, there is no "admission charge." The work is "free from commercial taint." But these jolly rogues are not in this business of deceit for fun. "Seekers for truth" discover

later that there is a charge for the course, of course.

In these personal development courses, nothing is said about spiritual development, faith in God, or prayer. The fruit of the Spirit and Christ-likeness are ignored. Beware of these blind leaders of the blind.

"Jesus increased—in favor—with man." What kind of a social being are you? Some Christians entertain the erroneous thought that a believer ought to be a social freak.

Jesus grew inwardly and outwardly. He increased spiritually, intellectually, physically and socially. Go thou and grow likewise. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Is Jesus Pleased?

An interesting story is told of Verdi, the great composer, which well illustrates the attitude that ought to be assumed by all Christians, in view of their duty to their Maker. When one of Verdi's compositions was rendered for the first time it was received with tremendous applause by a large assembly. Verdi came forward—but stood unmoved by the wave of enthusiasm. In one direction and one only did he look—he kept his gaze on the face of his master and teacher, who was in the audience. If he was gratified, if he approved, that was enough! All we have a Master in Jesus Christ; His eye is upon us as we write, or sew, or labor with the hands, or tend the sick, or otherwise work. If the Master be pleased, what are men? If we cannot suit Him, what avail if half the world bow down to us? Let the Verdis look to the greatest Master of all—for no criticism is of such vast consequence as that which the Saviour gives.—*Zion's Herald*.

We are not complete until we are saved from self-pity, and find joy in thinking of others.—*Herbert Lockyer*.

The Difference

THE editor of another college weekly wrote to the editor of the Wheaton semi-weekly as follows:

Accidentally, I learned the nature of your school and I am writing to you and inquiring just what it is like. As I understand, Wheaton is a religious school. Just how much religion is required for graduation and what other courses can a student get?

Where does your college stand on the general subject of student life with respect to dancing, smoking, dates and the other "taken for granted" and ordinary institutions of college? What outside activities do you offer and to what extent are they participated in?

How do you account for the fact that your enrollment has been and is increasing?

Wheaton's Reply

Wheaton College is perhaps as cosmopolitan as liberal arts colleges come, with students from 16 foreign countries and 47 states, besides Hawaii, Alaska and the District of Columbia.

Wheaton is first of all a Christian school. The college, and students as well, do not condone dancing, smoking, and drinking, believing that these are detrimental to one's physical and spiritual welfare. In fact, the whole standard of behavior on and off the campus is that of a life consecrated to Christ and the ideals which He taught and practiced.

Don't think for a moment, however, that we are not typical collegians, with our bull sessions, serpentine, and bluffing through classes. These bull sessions cover every topic under the sun, centering largely around sports, the college administration, girl friends, and politics. Dates are common and as important here as elsewhere, with roller skating parties, hay rides, steak fries, and game blowouts providing a few of the more common forms of amusement and diversion.

The enrollment of Wheaton has doubled in five years, now numbering 1100 besides academy and special students. And there is a definite reason for this astounding increase in enrollment. Believe it or not, there are more and more students throughout the country who are desirous of obtaining a well-rounded secular education at a fully accredited college where Christ and the Gospel are honored, where evolution and other anti-Scriptural teachings are refuted on their own grounds, and where Christian young people may enjoy the fellowship with each other that can be found only where the students on the campus are unanimously in accord.

Only eight hours of Bible are necessary for graduation. Wheaton College is not a Bible School but offers sound preparation for any of the leading professions: medicine, teaching, preaching, physical education, etc.

Thought it not Robbery

J. W. PHILP

FEW passages in the New Testament have been the subject of as much uncertain interpretation as Philippians 2:6. "Who, being in the form of God, thought it not robbery to be equal with God." Or, as the Revised Version puts it, "Who, being in the form of God, counted it not a prize to be on an equality with God."

We are baffled by the meagreness of the verse and its failure to add anything to the argument. Whatever the passage means, we reasonably expect it to have some bearing upon the context. But that is precisely what the verse does not have as it stands. Its irrelevancy puzzles us. If true as it stands, what difference does it make? What bearing does it have upon the matter of our concern for the interests of others? What is there for us to imitate in Christ's refusal to count equality with God as something to be grasped? What is the precise thing that Christ did?

The only interpretation that the writer ever heard that removed the difficulty, and gave the verse a meaning of practical value, was given him years ago by the late DeWitt C. Taylor of Tyrona, Pa.

The following is the substance of that interpretation and is given with the hope that better scholars will give it the test of their criticism. Should this interpretation stand that test, another obscure passage shall be illuminated.

That the argument begins with verse 4 is evident, for verse 5, in the original, begins with "for." "Look not every man on his own things, but every man also on the things of others, for, let this mind be in you which was also in Christ Jesus."

Verse 4 is an instance of Scripture idiom. It is a negative, but is meant to emphasize a following positive statement. It is right to consider our own affairs, but the affairs of others ought to have first thought with us.

Paul lays upon the Philippians the obligation to seek the interests of others *Before* their own, which was the mind of Christ. But how did Christ do this? Mr. Taylor believed that verse 6 specifically answered this question, though the accepted reading entirely ignores the matter. Let us follow his argument to its conclusion.

Of all our individual affairs, we think the most of our rights, our dignity. We usually feel justified in going any lengths to maintain our rights.

Originally, Christ Jesus was in the form of God. As such He was entitled to all the obedience and homage possible from all His creatures. It was His right. He also had the power to enforce His rights.

But enforced service becomes slavery and is not acceptable to God. Proper service is with the fullest liberty. God could not seize another and compel his service. But that is exactly what the word "robbery" (*harpagmos*) in verse 6 implies.

This word occurs but once in 'classic Greek, and in the Bible only here. Plutarch tells of the practice of kidnapping Cretan children into slavery.

There are three places in the New Testament where a kindred noun (*harpagē*) is found. Matt.23:25, Luke 11:39, Heb.10:34. The word is variously translated "extortion," "ravaging," and "spoiling."

A kindred verb (*harpazo*) is rendered by "force," "catcheth away," "caught away," "caught up," "pluck," "pulled out."

In the use of this word it is apparent that the idea of force is always present.

In 1 Tim.6:5 we have more light on this word. Here, the word translated "gain" (*parismos*) has the termination "mos" of the word "robbery" (*harpagmos*). That termination means the same in both cases—a way, a means, a matter of. "Supposing that godliness is a way of gain."

With these facts in mind, let us see what our Philippian text looks like. If godliness may be a way, a means, a thing of gain; equality with God may be a way, a means, of seizing others, of compelling service; as when the Greeks kidnapped Cretan children.

The following free translation gives the sense of the passage as Mr. Taylor understood it.

"Not the things belonging to themselves let every man particularly look to, but every man the things of others also, (as particularly look to); for ye ought to mind and purpose this in you which also was in Christ Jesus. Who, originally in the form of God as dominating others, thought not equality with God a matter for compelling others' service, but Himself became a servant, and, obedient unto death, secured a willing exaltation from God and men.

According to this translation the entire passage hangs together and makes sense.

The greatest need of America is more education of the heart.—*Hiram Powers*.

Good Deeds Live

Joshua 24:15

"The righteous are held in everlasting remembrance." Luther is dead, but the Reformation lives. "John Knox is dead, but Scotland retains a Sabbath and a Christian peasantry, a Bible in every home, and a school in every parish." Eliot is dead, but the missionary enterprise is young. Howard is dead, but philanthropy has only had its beginning. Robert Raikes is dead, but the Sunday School has become a mighty army in training for the conquest of the world. David is dead, but the rich melody of his Psalms has lost none of its sweetness. Handel is dead, but the magnificent strains of his "Messiah" thrill the hearts of countless thousands. Otterbein is dead, but the church he founded, has become a mighty agency of blessing.

What shall I say more? For the time would fail me to tell of Carey, and of Judson, and of Morrison, and of Taylor, and of Bliss, and of the prophets of these latter days. Beloved, would you be a blessing in your day? Would you add something to the sum total of goodness? Would you be one of those whose names are found in the Book of Life? Then "choose you this day whom ye will serve."—*Rev. C. A. Mutch*.

Power and Love

Psalms 36:7

Loving-kindness is love in action. "God is love." Then Jesus Christ is loving-kindness, God manifesting His love to us. Notice, "wings" is plural. The wing of God's power is to me no protection. I am afraid of power. Power let loose may destroy me. In the thunderbolt there is power that kills. God's omnipotence, viewed alone or linked with His justice, gives me no comfort; but linked with His love I find shelter beneath it. My danger is great in proportion to the power that may be against me. My safety is great in proportion to the power that may be for me. God's power linked with His love is for me;

and I put trust under the shadow of the wings of His love and power.

—A. C. Dixon, D.D.

The Bishop's Visit

Matthew 25:35

Years ago a Missouri country congregation listened to a sermon by a young preacher who had walked twenty miles to deliver it. Tired, hungry, this youth faltered, floundered and failed. The people were disgusted, they did not know he had walked the weary miles, and when the service was over nobody greeted him, nobody offered him food or shelter, but as he started down the long road with a breaking heart, the colored janitor asked him to share his humble meal in a nearby shanty.

Humility

Matthew 25:34

Years passed, the halting young exhorter became Bishop Marvin of worldwide reputation, and after a full generation he once more stood in that spot to dedicate a great country church. The whole community was assembled, it was a tremendous event in their lives. As the Bishop preached he seemed to detach the people from the world and lift them up to the Great White Throne. When the service was ended and people had come to earthly thoughts again, many crowded about with their carriages and offering lavish hospital, but the Bishop waved them all aside, and called the old colored janitor, saying:

"When I was here years ago I was none too good for you, and I am none too good for you today."

What a day for that white-headed host and hostess in their cabin and their grown-up children who through the generations that are yet to come will call the story of the Bishop's visit.

On that morning when His Millennial chariot shall come He will pass by all clamorous self-seekers and find the true who are willing in the days of His humiliation to stand for Him. I was none too good for you then, but now "come,

ye blessed of My Father."—H. Hepburn, D.D.

Looking Over Discouragement

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the worried man. "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it."—D. Carl Yoder.

A Keen Observer

"I sought the greatness and the genius of America," wrote Count De-Toqueville after his American travels of a century ago, "and found it not" in her mines and mills, her schools and legislative halls.

Only when this keen French observer entered the churches of America, and "heard her pulpits thundering against unrighteousness," did he find the secret he sought. "America is great because America is good," he concluded, "and when she ceases to be good she will cease to be great."

Large Churches

The State of Texas has 92 Baptist Churches with memberships of 1,000 or more. Ten of these have memberships of from 2,012 to 2,620; five from 3,164 to 3,517; one has 4,161; one has 5,028; and one has 6,670. Dr. George W. Truett of Dallas is the pastor of the latter church, which is the largest Baptist Church in the United States.

Kindness has converted more sinners than either zeal, eloquence, or learning. —F. W. Faber.

Love's Labor Not in Vain

Hebrews 6:10

Somewhere in the long years to come, we shall find that not the smallest deed done for Christ, or the feeblest word spoken, or the faintest touch given, has been in vain. In frescoing, when the artist lays on his colors, they sink away and leave no trace, but they reappear by and by in beauty. So we touch lives today, and there is no impression that we can see. The very memory seems to fade out. But in eternity it will be manifest, and work done in human souls will appear in unfading hues, brightening forever.—*The Churchman*.

The Dew of Heaven

Proverbs 19:12

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew; and if we lack them it is because we will not open our hearts to receive them.

Appreciation vs. Depreciation

Exodus 20:16

When any one was speaking ill of another in the presence of Peter the Great, he would shortly interrupt him with, "Come tell me what you have noticed as excellent in him. It is easy to splash mud; but I would rather help a man to keep his coat clean."—*S. S. Journal*.

Doctors and Drink

As doctors we must begin to think of promoting the cause of temperance. How often do we hear when we are speaking of a certain man, 'A very bright man, but he drinks.' Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest, none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcoholic drink.—*Dr. W. J. Mayo*.

Reviews of Recent Books

Archeology and the Bible. Seventh Edition, Revised. By George A. Barton. American Sunday School Union, Philadelphia, Pa. 1937. 607 pages plus 138 plates. \$3.50.

For more than twenty years students of the sacred Scriptures have had in *Archeology and the Bible* a standard compendium of facts relative to the latest discoveries in Bible lands. First published in 1916, the volume at once filled a long-felt need for a comprehensive summary of the remains from the past having a bearing on the Bible, and required constant revision as new evidence came to light. In a little more than a decade it went through five edi-

tions. The sixth edition appeared in 1933.

In the past four years the excavations in Palestine, Egypt and Mesopotamia have been of such significance as to call for another revision. This new seventh edition, which came from the press in November, represents a complete revision of the standard work. Doctor Barton, the well-known author, has included in this volume, not only reports of the latest discoveries and decipherments affecting the Bible, but also numerous re-interpretations of previously listed monuments upon which new light has been thrown by more re-

cent research. To the scientific evaluation of the materials he brings the results of his long experience as Professor of Semitic Languages in the University of Pennsylvania and of New Testament Literature and Language in the Divinity School of the Protestant Episcopal Church in Philadelphia, and of his important service as sometime Director of the American School of Oriental Research in Bagdad and in Jerusalem. In the conclusions which he reaches readers may have great confidence.

As in former editions, the author presents the material in two parts. Part I, embracing fifteen chapters, sets forth the archeological evidences from Egypt, Babylonia and Assyria; the Hittites; Palestine, its history, cities, roads, pottery, utensils, ornaments, houses, temples, tombs; Jerusalem; the Decapolis; and Athens, Corinth, and the Churches of Asia.

Part II, involving thirty-one chapters, presents translations of numerous monuments, characterizations of periods, and interpretations of discoveries, with particular reference to the bearing of evidence upon separate books of the Bible. Of great usefulness to the student are the indices of Scripture references and monuments and the more than 300 illustrations, some of which are new. Among the new materials evaluated in the book are the Chester Beatty Papyri, which afford us a copy of the Scriptures nearly a century older than any previously known. This fact in itself calls for a thorough re-studying of the text and apparatus of the Greek New Testament, since this newly discovered copy introduces variant readings not hitherto appreciated. This is only one of many illustrations in the book calling attention to the importance attaching to numerous monuments discovered in recent times.

The reviewer had the privilege of visiting recently the British Museum, the Louvre in Paris, and the Berlin Museum, in which a large number of the monuments described are deposited, and is happy to bear testimony to the value

of the judgments and conclusions set forth in this volume.—*E. E. Flack.*

Can We Repeat the Creed? By Teunis E. Gouwens, D.D. Cokesbury Press, Nashville, Tennessee. Price, \$1.00.

This nicely printed and strongly bound handbook of 144 pages is an attractive specimen of the printers' art, which is a delight to possess and handle. Accepting the fact that a vast majority of people who repeat the Apostles' Creed are not entirely clear as to the meanings of its precepts and teachings, the Rev. Mr. Gouwens has set forth in clear language for the benefit of the lay reader an explanation of the difficult passages in this greatest litany of the Christian faith.

This reviewing editor is happy to find in print the conclusion that should be acceptable to all evangelical believers, that worship of Jesus Christ really constitutes Christianity.

The deity of the Saviour is upheld in terms that are divorced from the obscurity of typical theological expressions so that the Creed and its import become clear to the average reader. It is to be regretted then that the author has made some startling statements with which Bible students will take sharp issue. Accepting without apparent reservation, the doctrine of the Virgin Birth, the writer of this interesting book then proceeds to demolish much of the accepted foundation for faith in that fact. He positively denies that the notable paragraph of Isaiah 7:14 was a prophecy of the Virgin Birth of Jesus and baldly states that the Old Testament has no definite teaching on the matter. Other important paragraphs of the Old Testament, he does not dignify with notice. On page 33 the author begins a summary of the argument commonly advanced by infidelity and apostasy, built upon the apparent silence of New Testament writers concerning the Virgin Birth. He apparently has not carefully investigated the situation when he seems to concede that only Matthew and Luke ascribe the parentage of Jesus to

the Holy Spirit. He also apparently accepts the fact that Jesus makes no mention to His own origin. If the writer has taken time to count the number of occasions upon which Paul and the other apostles have referred to Jesus as the Son of God, or to God as the parent of Jesus, in a sense in which God is not and cannot be the father of humanity, he could have strengthened his argument tremendously. Perhaps the fact that the writer was seeking to bring his message to the mind untrained in theology and not accustomed to critical New Testament study, may account for this peculiar position.

The outstanding weakness of the author's treatment, in the mind of this reviewer, is in the paragraph that deals with the phrase, "He shall come to judge." A glorious opportunity to set forth a clear statement of the blessed hope of the church would not have been missed by one who believed in the premillennial return of Christ.

The book has some valuable thoughts and many presentable suggestions which more than over-balance its weaknesses.—*Harry Rimmer.*

The Word of Prophecy. Studies in Prophetic Subjects. By Samuel Martin Miller and Halvar George Randolph. Lutheran Bible Institute, 1619 Portland Ave., Minneapolis, Minn. Pp. 172. 1937. \$1.00.

Taken as a whole, this is a valuable book. Its summaries of different views are admirable, being concise, clear, and to the point. Inevitably, some of its views must be questioned. Thus, the Roman Empire at the time Christianity was founded (31-68 A.D.) was hardly represented by the legs of iron mentioned by Daniel; for Tiberius, Caligula, Claudius, and Nero were the rulers involved, and there were plenty of signs of decay at that time. Consequently, the feet of the image must have represented the Roman Empire at that stage of events.

To assume that those feet will not be smashed till the second coming is to lose

sight of the fact that the Roman Empire ceased to exist centuries ago and that the Christian Church has expanded till it threatens to occupy the earth, in spite of Russian and German apostasy. That it can demolish the violent kingdoms of men needs no argument.

If the authors have failed to understand Daniel's prophecy, they have plenty of company. The seventy weeks (ix:24) were avowedly decreed (why is this fact always overlooked?) "to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophecy, and to anoint the most Holy." All of these things were accomplished potentially at the baptism of Jesus. Why ignore that fact?

The recent Jewish Version is instructive here. It makes the first 7 weeks (49 years) the period of rebuilding and separates the 62 weeks (434 years) from them, with an anointed one at the end of each period. The first should be a governor of the rebuilt city. The second must be Jesus, the Messiah. During the 62 weeks the city is to stand unharmed in troublous times, and the historical events fit that statement perfectly. After, not at the end of, the 62 weeks, the anointed one is to be cut off and be no more (Jew. Ver.), or have nothing. As the crucifixion took place about three years after the baptism, and three or four years were then occupied in establishing Christianity in Palestine, the seventieth week should include these seven years. To project it into our day seems wholly unwarranted.

From verse 26 on we have a picture of the invading Romans, of Vespasian, who made a firm covenant with many Jews for about seven years, of Titus, who destroyed the city and ended the sacrifice and oblation almost exactly three and a half years after Vespasian began the pacification of the Jews, at the command of Nero, and made his covenant with those who accepted his terms, including Josephus. The prophecy fits

the historical facts too perfectly to be appropriated for any theory. Too little attention has been given to details in this matter.

Where the authors have adopted the views of others they have not been as happy as they have in forming their own opinions, although an exception must be made in their explanation of the seed of David who was to build a house for God. By their own rules of interpretation Solomon must be meant, not Jesus, for our times was doubtless the mo-operating in our day through the Church. The desire to make the prophetic behind the slip.

Like many others they accept the mistaken notion that Luke has Mary's genealogy, while Matthew has that of Joseph. A little knowledge of Jewish usages would have prevented any such acceptance. Matthew gives the royal line, Mary, not Joseph, was in that line (tradition says that this fact explains why Mary entered the temple in search of Jesus), Jesus had to have a legal father and be enrolled in that father's line or be an outcast. He was so enrolled as a Son of Joseph (a BarJoseph; for the Greek in Luke 3:23 has no the, and means, as the custom was, not, as was supposed), women could not count and Mary thus had to have a proxy, Joseph accordingly became the begotten son of her father precisely as Zerubbabel (Matt.1:13) did of Shealtiel (begotten through a younger brother, Pedaiah), and the argument based on the articles in Luke's list is fallacious. This they failed to see.

He does not say, of the Heli (our, or, the one and only, Heli would have had to be the meaning, and neither fits), but he does say, the of Heli (the *one who was a son of Heli*, etc.), the article being used as a demonstrative (Luke does that occasionally). A better knowledge of Greek usage would have made impossible the notion that the articles indicate two different lists joined together. Luke gives the genealogy of Joseph as

the legal father of Jesus. Matthew gives that of Mary, whose royal rank put Jesus in the kingly line, even if she could not count herself personally.

These things are mere incidentals; but it is impossible to overlook them and do accurate work. Apart from such items, the book is admirable. Its authors have tried to be absolutely fair and not to be dogmatic, and they have succeeded surprisingly well. Their summary of the different views is excellent and should be of genuine service to any who desire to understand what theologians are thinking along these lines.

We do not know what unfulfilled prophecies mean, because it was never intended that we should know. The Jews had very definite ideas of what the Messiah was to be like at His coming, but they erred sadly. Possibly our ideas of what the second coming will be like are all equally wrong. If God had intended to let us know about such things, the prophecies would have been more definite and more easily interpreted. Our proper attitude is therefore one of trust, leaving Him to fulfill his word as He will.—*H. W. Magoun.*

These Religious Affections. By Harold John Ockenga, D.D., Minister. Park Street Church, Boston, Mass. Zondervan Publishing House, Grand Rapids, Mich. Pp. 159; \$1.00.

This is a fitting book to come from the Park Street Church. The orthodoxy of that church has long been so unimpeachable that the unregenerate have called its location "Brimstone Corner." No uncertain sound has ever come from its pulpit, and no such sound is coming from it to-day. The author states without apology or hesitation what the Biblical doctrine is concerning sin and the sinner. He has no use for the modern sentimentality which regards man as a progressive creature on the way to become super-human. World conditions prove that he is right.

The book consists of a series of sermons dealing with the way of Salvation.

The chapters are headed as follows: The Religious Heart, The Wicked Heart, The Pricked Heart, The Contrite Heart, The Believing Heart, The Hardened Heart, The Burning Heart, The Pure Heart, The Troubled Heart, and The Loving Heart.

In each the subject matter explains what is meant by the heading, and the doctrines involved are set forth clearly and unhesitatingly. No one can mistake the meaning or find any excuse for his own remissness. Uncompromising Biblical orthodoxy pervades the text, and the sinner will not find comfort for any of his self-indulgence or of his false doctrines.

A few slight inaccuracies occur. Thus, Saul did not refuse to destroy the Amalekites (p. 61). He destroyed them but saved Agag alive along with the best of the sheep and oxen. The Law in Josiah's day was not found in the rubbish (p. 65). It had been put into the Ark of the Covenant many years before and had then been forgotten. The Ark, therefore, must have been the place where it was found. John, not Peter, was Jesus' closest friend (p. 66). He was the disciple whom Jesus loved. Such slips are natural when the circumstances are not all fresh in one's mind. They do not detract from the power and worth of the book, and they will not be noticed by the great majority of readers.

The book is a clarion call to the men of our day to give up their foolish notions of self-sufficiency and to seek redeeming grace with Jesus of Nazareth, where it is alone to be found. There peace can be had and there only, and the fact is not obscured in any way by the author. He tells the truth in forceful fashion, and it would be well if every high school boy and girl and every college man and woman had to read what he has to say as a part of the course of study.

Our days are out of joint. Our young people are pleasure mad. Sin is rampant in high places. And Satan finds mis-

chief for idle hands to do on every side. Such books as this are needed and needed sadly. There is altogether too much of the coddling sort of reading in circulation and too much that encourages self-righteousness.—*H. W. Magoun.*

Why a Preacher and Not a Priest. The Story of Evangelist John Carrara. Zondervan Publishing House, Grand Rapids, Michigan. Pp. 111; \$1.00.

This is the story of an Italian boy whose ambition to be a priest was suddenly taken from him. With equal suddenness his delight in smoking, drinking, and swearing departed and left him in such a condition that he could neither eat nor sleep. Brought up to believe that if he entered a Protestant church he would commit an unpardonable sin, he went, against his will and not knowing why he did it, into a gospel mission at his chum's invitation. He tried to avoid looking at the minister and thus saw on the wall,—

FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.

It burned itself into his very being, he could not escape it, and, like Jerry McAuley under somewhat similar circumstances, he had to surrender. As that "wharf rat" and river thief was transformed, so was he by the power of a single verse. His school work suffered. He refused to sing because he could not. The fact was reported to his father, who promised to punish him later that evening. The boy then went again with his chum to the mission chapel.

On his return his father demanded to know where he had been. He was no longer able to lie and told him. Closing the windows and drawing the shades, his father nearly killed him with a broomstick and left him in convulsions on the floor, with a dislocated shoulder and with welts whose scars will never disappear. He concealed his injury for three weeks till he fainted in school. The dislocation was then discovered, he was taken to a doctor, and in due time

the boy took the bill to his father. That ended the beatings but not the contempt and derision.

He was taken out of school, not yet sixteen years old, and put to work; but he went right on studying the Bible in his search for light. A delay of three weeks in finding a job enabled him to go to the chapel, read the Bible, and preach to the empty benches. Sometimes he went into the woods, recited a text from memory, and preached to the trees. Finally, he was baptized.

As he was about to descend into the tank, his father appeared in the doorway. The prospect of another beating did not deter him, and he was immersed. To his amazement, his father received him rather pleasantly and said that he thought the service was the right kind. But his mother wept for weeks over her boy, whom she thought doomed to perdition for entering a Protestant church and being baptized. She even tried to commit suicide, but he caught her in the act and prevented it. She would not listen to him, simply wept; but his changed life finally broke her down, and she, too, was converted. The entire family, save the oldest son, finally joined him, and, in spite of persecution and obloquy, he became a flaming torch for God.

The book has the simplicity and power of a work by Kagawa, and every wavering clergyman, as well as every doubting Thomas, should read it to see what God can do in raising up a worker for the Kingdom, when its supposed ministers are drifting away from the faith.—*H. W. Magoun.*

Daily Devotions. By William Brenner. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.75.

The Rev. Mr. Brenner has produced an acceptable addition to volumes of meditation, such as *Streams in the Desert*, a book that is so acceptable to the American church. The type is very simple, consisting of a Scriptural passage in the Old Testament, accompanied by one from the New Testament, to be read

the designated day in the year. This is followed by a prayer to be read silently or aloud, as the worshipper may desire. The first devotion begins the first Sunday in Advent and follows through to the Saturday following the fourth Sunday in Advent. There then follow the meditations and daily devotions for the Christmas season. These, in turn, are followed by the devotions for Epiphany and so through the calendar of the entire church year.

Lutherans will find themselves very much at home in its charming pages. It is to be regretted that the book is marred in its makeup by the necessity of certain errata pasted in the front page. There are certain quotations of great men to the value of the Bible and other interpolations scattered through the pages which, unfortunately, are not printed in the standard type of the book. This gives the volume a somewhat scrappy appearance. There is some question as to whether the binding will be sufficiently strong for the bulk and volume of the book. As long as the book holds together, however, its contents will not lose their value.—*Harry Rimmer.*

The Mystery of God's Wrath. By Drure F. Stamps, Th.D. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$2.00.

This is a rather ponderous and lengthy work approaching 300 pages in length which reaches into the ultimate scope of eschatology. It is one more of the flood of commentaries upon the priceless Book of Revelation.

We doubt if the ideas and arguments presented in this book will appeal to the average student of the apocalypse. The reviewer found some difficulty in accepting the proposition that the translation of the saints will come at the end of the age of peace, instead of at the time of Christ's return.

The author has four cycles in the Book of Revelation. The first of them being the Gospel Age, which seems to run from the dawn of Christianity to

the year 1914. He seems to believe that a period of travail began in 1914, skipping the Age of Peace and running through a time of tribulation and the time of judgment. The third cycle again goes back to the birth of Christ, but skips over the period of travail and runs through the time of tribulation, which comes at the end of the Age of Peace. The fourth cycle begins near the end of the period of travail, covering the Age of Peace, the time of tribulation, the day of judgment, of the new Heaven and the new earth. Frankly, by the time we got through our desperate attempt to keep this arbitrary and unnatural system of cycles clear in our mind, we bogged down in the peculiar combination of traditional interpretation and unique originality that make up the structure of the book.

The author seems to hold the orthodox and evangelical position on all the important doctrines of the Christian faith and pays high homage to the Lord Christ as deity. He accepts the fact that Jesus is coming to reign on the earth and seeks to present his interpretation of the Book of Revelation in harmony with Christ's reign. The lack of simplicity of structure makes the book difficult to read. There is a great deal of thoughtful, earnest matter contained in these pages, for those who have time to dig it out.—*Harry Rimmer.*

How to Become a Christian. By Tillis D. Sumrall. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

This work consists of a clear, well-printed, and easily read series of short sermons that were preached over Station KGMC in Amarillo, Texas. It deals with such themes as regeneration, the three appearances of Jesus, Heaven and Hell, the Second Coming and kindred subjects common to evangelical belief. The fact of sin is dealt with with the courageous boldness of one who believes the Word of God and accepts the Apostles' Creed without reservation. Any one of the subjects covered in this volume could have been expanded into a com-

plete book the size of the one under review.

It is quite evident that the writer, who was himself pastor of a Baptist church, is familiar with the Greek text in its idiomatic beauty. He clearly discerns the meaning of the phrase of Jesus in His teachings to Nicodemus, "Except a man be born of water and the spirit. . ." Throughout the entire work there is a clear cut expression of fidelity to the Word of God and the evangelical position.

The copy sent for review has certain technical faults which are a bit unfortunate. Some of the passages seem to be printed on paper that either came from a different mill run, or was sadly marred in the making. Some of the pages are clear paper with a texture easy to read, while others are striped with a peculiar water mark that is hard on the reader's eye. These mechanical faults, of course, do not detract from the spiritual value and evangelistic purpose of the work. It is well worth the publisher's price.—*Harry Rimmer.*

Reaching Upward. *Man's Age-long search for Truth*, by Rev. C. D. Whiteley, D.D. Zondervan Publishing Co., Grand Rapids, Mich. Price \$1.50.

This is a great and timely book which exposes the errors and dangers of humanism, called "Modernism." The writer recognizes the foes of Christianity and their origin, and he tells the story of the struggle for the truth down the ages, and the triumph of a revealed religion in Christ.

He aims to show that man's effort apart from God's guidance, has always been a failure, and only by divine agency can God be found and the soul satisfied. The writer has gone carefully through ten of the leading pagan religions, only to find they one and all, are but human efforts tending downwards always, resulting in pagan darkness.

These ten chapters are but an introduction to the latter two, in which the doctor shown the wisdom and triumph of Christianity and the folly of human-

ism which can never lift up and satisfy humanity. This volume of pithy pages the author calls a "Hand book," and such it is, a perfect *multum in parvo*, a quiver filled with pointed arrows for the defense of the Christian religion. It exposed most completely many of the popular fads of recent decades, such as man's attempt to save himself by a human made religion with the superhuman left out. Evolution is shown to be one of such follies. In the history of man's age-long struggle, he has not climbed upward, but degenerated always. Beginning with a monotheistic conception, they had gone down into the dismal swamps of pagan worship of many gods, evil spirits, human beings, and idols of every kind. Such is the history of man's unaided search for God.

The author is clear, masterful and triumphant. To read after him is a delight. His 182 pages are a store house of facts in proofs of the truth of Christianity. He is quite a phrase-maker such as:

1. "Humanism makes no provision for dealing with guilt,"—it denies redemption.
2. "Science proves evolution wholly contrary to facts."
3. "The lowlands of naturalism with its black night of magic, fear and obscenity."
4. "The intellectual giant may be a spiritual imbecile."

Who can forget such statements? This book ought to have been written.—*C. H. Buchanan.*

Seven Saved Sinners. By William Ward Ayer, D.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

These seven sermons are written in a clear, interesting, forceful, fervid, evangelistic style. They are Biblical, well illustrated and heart-searching. The "Seven Saved Sinners" are found in The Acts and the treatment is designed to show "How God saves men," and to present "God's varieties of religious experience." Dr. Ayer found Christ during a Billy Sunday Campaign in Boston in 1916. His own ministry has been blessed by an ingathering of souls. He

has produced an excellent book which will enthuse ministers and laymen, and will be suitable to place in the hands of the unsaved.—*Frank E. Allen.*

The Divine Inspiration of the Bible. By Arthur W. Pink. Zondervan Publishing House, Grand Rapids, Mich. Paper, 65c, cloth, \$1.00.

In a small volume the author has compassed the field of the "Inspiration of the Bible" remarkably well. The book is sound in doctrine, condensed yet interesting, scholarly, yet simple in its language. It covers a common field, but is not trite. It deals with this subject in a positive, kindly, devout, and convincing manner. As the author says: "It is impossible to over-estimate the importance of the doctrine of Divine inspiration of the Scripture—and must be defended at all costs. "We would like to see it placed in the hands of thousands of students and multitudes of doubters. This is the second edition and we hope that there will be many more, but we would suggest to the author that in the next edition he might add a chapter or two on the testimony of archaeology to the Bible.—*Frank E. Allen.*

The Second Coming of Christ. By Mark A. Matthews, D.D., LL.D. A new edition, copyrighted by W. Leon Tucker. Zondervan Publishing Co., Grand Rapids, Mich. Price \$1.00.

This is a great book, by a great preacher on a great subject. The book in former editions, has had a world-wide circulation, because it is a masterly presentation of a Bible truth that will not down, because it has been through the ages, the basis of the Church's "eternal hope."

Dr. Matthews' presentations of the subject have no uncertain strain and are a powerful and charming emphasis. One reads the entire book at a sitting, being held spellbound to the last page. It has the ring of truth; there is not an expression of an uncertainty in the entire book.

Men of this manner of conviction and courage build up the kingdom of heaven,

while men of hesitation and question, who deal in negations rather than in assertions of certainty, only let the kingdom lag. A preacher's business is know what the Scriptures teach, and to declare the same as recorded in God's word. Much of the doubting of today originates in the pulpit.

When the doctrine of the second coming of our Lord was faithfully and wisely declared, the Church had abundant life and power. When the doctrine was hushed up, religion and gospel power became lacking. The Lord's ideal for his kingdom was: "Let your lights burning; and ye yourselves like unto men who wait for the coming of their Lord. (Luke 12:35,36). The time and manner of the Lord's coming is not our business, but to be ready and waiting is most essential. The careful reading of Dr. Matthews' book will contribute largely to such a Christian manner of living, no doubt. It is full of inspiration.—C. H. Buchanan.

Goforth of China. By his wife. Zondervan Publishing Co., Grand Rapids, Mich. Price \$2.00.

Some books are a burden to read and review; this one is a delight from start to finish. It is written by a skillful hand intimate with the life-story of a successful missionary in China for a half century.

Dr. Goforth demonstrated his life-theory that "the gospel needs only a chance,"—to be told and lived to succeed in saving souls in any land. With a soul fully given to his Lord and filled with the Holy Spirit, and with his Bible in his hand, he sought the unsaved, to tell them the story of Jesus and his love for the unsaved. He never failed to win souls in any land, and won them by the thousands.

Known as "Pastor Goforth," he was a born evangelist, and could not be kept from seeking lost souls by Bible truths. While assigned to north Honan where he went into every village and established missionary centers, he would branch

out into other provinces and hold "missions." On entering a village he was called a "foreign devil," but he soon won the entire village. Soon he was sent for, even by General Feng, to address his army, which eventually became "the greatest Christian army on earth" (p. 252). Such results followed him everywhere. He was called into Canton province, to Manchuria, and even to Korea. With him went his wife, his equal in consecration, in personal charm and efficiency in speaking to the women on Christianity. They were both winners.

When he came back to his native Canada he was amazed to find the Presbyterian Church, honeycombed with "higher criticism and modernism"! Shall the time ever come when China will send missionaries to America to save Christianity here?

During the autumn of 1936 the Goforths came on a rest furlough to their home land. Sept. 26 they left Toronto to visit their son Fredric, a pastor in Wallace, Ontario. Oct. 7, he failed to rise. His wife approached his bed to find that he had passed over the borderland, quietly, in his sleep.

By the solicitation of her many friends, Mrs. Goforth was induced to write this beautiful story of her truly great missionary husband, the Moody of China, who led his thousands into the kingdom of heaven. The story is indeed the *Act of a Modern Apostle*, an act finely done for which the Church owes her a debt of gratitude.—C. H. Buchanan.

The Cries of The Christ from the Cross.

By Robert L. Moyer, D.D. Zondervan Publishing House, Grand Rapids, Mich. Paper 25c.

The "Seven Cries of Christ" are dealt with in an original and gripping manner by Dr. Moyer, Dean of the Northwestern Bible School. It appeals to the heart and at the same time is scholarly in its insight, its compass, and its depth. The reader is drawn to Christ and enabled to see more of the depth of his love and the extremity of his sacrifice. The book will be helpful to ministers as

well as lay readers who wish to meditate upon the meaning of the suffering of our Lord.

Not all will agree with the author in the view that the Old Testament taught that the abode of the righteous dead was down in the earth (pp. 21, 22). The early patriarchs looked for a city prepared by God, a better country, that is, an heavenly (Heb.11:10,16). Elijah went up into heaven (2 Kings 2:11). The Psalmist expected, after death, to be received into glory (Ps.73:24).—*Frank E. Allen.*

The Cross Destroys. By John Schmidt, B.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

In nine challenging chapters the author shows that "The Cross Destroys," indifference, loneliness, selfishness, race antagonism, sin, false religion, sentimentalism, idealism and death. These are fresh, scholarly, strengthening and searching sermons. They show that the solution of all these problems centers in the Cross of Christ. All Bible students will be interested and helped by these messages, but the minister especially will find suggestions and illustrations for sermons. There are many positive as well as negative lessons. The author seeks throughout to honor the Cross of Christ.—*Frank E. Allen.*

The Christian Evangel. By Rev. B. McNicol, D.D. American Tract Society, New York City. Price, \$1.50.

Any book that bears the imprint of the American Tract Society commends itself at once to the intelligent reader of Christian literature. Any book from the pen of the gifted principal of the Toronto Bible College comes with almost equal force. This two-fold commendation is highly deserved by the volume, "The Christian Evangel."

The things that constitute the body of Christian belief are set forth in modern terms without robbing them of their ancient sweetness and value. Many books called "The life of Christ" have

seen the light of day but none have more simply and clearly set forth the unique unparalleled nature of the Son of God than does this volume. It deals with the Gospel Jesus preached, the life He lived and the death He died. In terms of simplicity that are little short of grandeur, it portrays the glory that Jesus entered.

Graphically, the coming of the Spirit is presented and the erection of a highway of access to God that culminates in the New Creation. With a clear insight that many other writers have failed to portray, the author of this priceless volume has set forth in simple terms the meaning of Gethsemane in a paragraph that cannot be rejected.

The book consists of a definite addition to the treasury of Christology and should be in the possession of every student of Christian faith.—*Harry Rimmer.*

Wonderful and other sermons. By Billy Sunday. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

This compilation of the familiar message of the famed evangelist is put forth by his wife, Mrs. Helen A. Sunday.

The book consists of eight of the messages of the great evangelist in his own language and style. To read this book is to revive the intimate memories of past days.

It should have a wide circulation among the friends and admirers of a man who left his imprint deeper upon his generation than did any other preacher of the twentieth century.—*Harry Rimmer.*

Mended Nets. By Rev. Laurence Sheath, Chaplain of the Old Church, Calcutta. Marshall, London & Scott, Limited; London, Edinburgh. American publishers: Zondervan Publishing House, Grand Rapids, Mich. Price in the U. S., \$1.00

This is one of the simplest but most heart-touching volumes that has been in our possession for many long days. In an unaffected style that goes straight to the heart of the matter, stirring with an unusual power the spirit of the reader, the Rev. Mr. Sheath has set forth

those common experiences of daily living that rob us of power in the service of Christ. Whereupon he immediately places in our hand the means of recovery from these common disasters and points us to a path of higher and holier endeavor.

The style of the book is reverent and the entire approach is from the evangelical point of view. The oldest and most matured Christian will rejoice in the reading of this deeply simple volume and the youngest will find himself portrayed on every page. For a practical, spiritual, uplifting analysis of the causes and cures for Christian failure, this little work cannot be excelled.

It is printed in clear and bold type upon a good grade of paper and is, perhaps, a shade above the average British volume that comes to our desk. There is not a lost or superfluous word in all of its ten chapters. Although the book may be read with speed and ease, it will demand a meditative re-reading and a pondering of its pages. The blessing of God will in some measure dwell upon all who heed the teachings of this delightful volume.—*Harry Rimmer.*

The Cross of Christ. By Rev. George P. Pierson, D.D. American Tract Society, New York City. Price, \$1.50.

And worth it! A dollar and a half could not be better invested than in this simple, graphic study of the cross from every possible angle of the human point of view.

With a rather ingenious arrangement, the author divides his study into views of the cross—from above, the remote background, and the near background. He then looks at the cross from the point of view of itself, from the left, the right, the foreground and from beneath. He closes his ingenious arrangement with a view of the cross from the after-centuries.

The book is a refreshing and original presentation of the old, old story of redemption in Calvary as the only possible meeting ground between God and man. Without mentioning the modern hereti-

cal and apostate views of Calvary, the ingenuity of the author crushes one after another with devastating finality.

If we had in our library only one book on Calvary, we think this would be the book.—*Harry Rimmer.*

Idolatry In America. By James W. Johnson. Fleming H. Revell Co., New York City. Price, 75c.

With a boldness not often manifested by modern writers, this author has stripped the mask from the venerated culture of our generation and points an illuminating figure at the folly and mockery of our modern wisdom. The book is ingenious and thought-provoking.

Contrasting the shining splendor of colonial character with essential and degraded lusts for pleasure that characterize our modern generation, is not a popular theme for an author to develop. With a clear sanity that would cause his crucifixion in our national Congress, this writer points the way to the solving of many of our difficulties by applying the principles of Christianity to modern problems.

Any preacher or public speaker who desires a fresh and unique message such as could be presented to luncheon clubs and men's assemblies, will find food for thought in "Idolatry in America."—*Harry Rimmer.*

The Resurrection of the Human Body.

By Norman H. Camp. Bible Institute Colportage Association, Chicago. Price 75 cents.

The greatest event in all history occurred in a garden just outside the walls of Jerusalem. Christianity stands or falls on the truth or fallacy of this miracle of all miracles, the resurrection of Christ. Mr. Camp's book presents the entire history of the resurrection of the human body as it is treated in the Bible. His is not an argumentative book, but a simple straight forward statement of the Bible treatment of the subject. His method recalled Mr. Lincoln's presentation of a law case in court. When he had "stated" his case it was so com-

pletely and clearly stated that no argument was necessary. So, Mr. Camp presents this Bible doctrine so completely and clearly that argument is not needed. His chapter IV, on *Was the Body of Christ Raised*, told in 22 pages, is worth the price of the book. But all of his nine chapters are excellent; and while one might not agree with him in all of his interpretations of the wording of the Scriptures, he, by his earnestness and strength, carries his point completely.

The book is beautifully gotten up, splendidly printed, and handsomely bound and lettered in gold. It is a charming volume. Buy it and refresh the mind on a much neglected Bible doctrine. Why ignore any longer this great Bible truth?—*C. H. Buchanan.*

A Mighty Winner of Souls. By Frank Greenville Beardsley, Ph.D. American Tract Society, New York City. Price, \$1.50.

This book consists of a biography of the famous evangelist, Charles G. Finney. The book takes advantage of its biographical interest to set forth a comprehensive consideration of evangelistic methods, making it worthy of its super-title, "A Study in Evangelism."

Undoubtedly, Charles G. Finney was one of the most remarkable men whose influence was felt in his generation and has extended to our present hour. The stilted, dry and boring type of biography with which we are painfully familiar, is delightfully absent from this splendid work. It is one of the most readable and gripping narratives of the great evangelist that we have so far received.—*Harry Rimmer.*

A Christian Layman's Handbook. By Robert M. Kurtz, M.A. American Tract Society, New York, N. Y. Pp. 72. 1937.

A brief Foreword by G. Campbell Morgan commends this treatise highly, and it deserves all that he says. It aims to present clearly and concisely the Bible doctrines concerning God's Being and Attributes, both natural and moral; the Trinity, Father, Son, and Holy Spirit; Man's relation to God, including the Na-

ture and Results of Sin; Redemption and all that it involves, the Incarnation, Atonement, the Resurrection of Christ, Conviction, Repentance, Belief, Conversion, Justification, Regeneration, and Sanctification; the Christian Life, involving Faith, Hope, Love, Prayer, Righteousness, and Works; and the Church and its Sacraments, Baptism and the Lord's Supper. Finally, it deals with the Kingdom of God and the Why of the Universe and Man.

Each and every position is sustained by appropriate passages from the Scriptures, and the whole makes a useful compendium of what the layman ought to know in order to live a normal Christian life. The book cannot fail to be helpful to any one who peruses it, and it will repay careful study by thoughtful laymen of every denomination.—*H. W. Magoun.*

The Visible God or the Nature of Christ.

By William Edward Biederwolf. Frank J. Boyer, Reading, Pa., publisher. 32 pages. 25c.

The visible God is a study in Christology and suggests many pages of ancient church history and doctrine, while in certain respects essentially modern. It is filled with quotations from eminent authorities. Decidedly interesting is Dr. Biederwolf's conclusion "that the Son of God before the Creation took unto Himself a human form that He might in this way reveal the Infinite Being to His finite creatures." From this somewhat naive assumption, the author proceeds to the position that "the physical flesh and blood nature of Jesus was not the perfect nature of man. He only attained this perfect nature which He possessed before creation again after the Resurrection." Pursuant to this view, the author criticises severely Dr. Stalker's suggestion that if the Jews had accepted Jesus, the Cross would have been unnecessary. We have not space to argue the point here. This brochure is stimulating and is worthy of being read by all who are interested in theological inquiries.

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SALE—Church and School Administration, Ferguson, new (cost \$1.75), for \$1.00. Guide of Study O. and N. Testament, Huffman, new (cost \$1.50), for 85c. Studies in N. Test., Robertson, good condition (cost \$1.25), for 60c. All like new—How to Conduct a Sunday School, Lawrence (cost \$1.25 net), for 65c. Limitations of Life—25 sermons by Dr. Wm. M. Taylor (cost \$1.50), for 75c. Stirring the Eagle's Nest—18 sermons by Dr. Theo. Cuyler (cost \$1.50), for 75c. From Strength to Strength, Jowett (cost 75c), for 40c. All prepaid. Address A.C.C., CHRISTIAN FAITH AND LIFE, Reading, Pa.

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Minister's widow offers exceptional value in disposing of his Library—all books in good condition: Life and Work of Rev. Oshikawa, cost 75c—45c; American Bookman, cost \$2.00—\$1.25; Jesus of Nazareth, Barton, cost \$2.50 net—\$1.60; Miracles of Jesus, gold edge, cost \$2.50—\$1.40; School Economy, Wickersham, cost \$1.50—60c. All prepaid. Address A.A., CHRISTIAN FAITH AND LIFE, Reading, Pa.

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Word, 10c; any 20 for \$1.00. CHRISTIAN FAITH AND LIFE, Reading, Pa.

New, but cover soiled a bit books—Christ and His Religion, Reid, cost \$1.50—50c; Pulpit Bible Reading, paper, cost 25c—10c. Nature and Culture, Rice, cost \$1.00—50c; The Church in Modern Society, Ward, cost \$1.00—50c; Christ, His Nature and Work, a symposium, cost \$1.75—90c. Sent prepaid. These are really shelf-worn books, but perfect inside. Boyer, Reading, Pa.

NEW BOOKS—Paradoxical Pain, Harbin, cost \$1.50 for 85c. The Battle of the Churches (50c), Wirth, for 30c; Reality of the Divine Movement in Israel (\$1.50), Porter, for 90c; Atonement and Law (\$1.00 net), Armour, for 60c; Which Version (\$1.25), Mauro, for 90c; A Pioneer Missionary (\$1.50) Bishop Wells, for \$1.00; Bible Study in the Light of Recent Research (\$2.50), Ahl, for \$1.50; The Ruling Quality, Willett, cost net, 35c, for 20c. Universal Encyclopedia, 6 vols., cloth, cost \$15.00, for \$7.50; Artists and Arabs, cost 75c, for 40c. All prepaid. Address A. B., CHRISTIAN FAITH AND LIFE, Reading, Pa.

NEW BOOKS—Daily Manna (\$1.50 net) for \$1.00; These Three (\$1.00 net), Knight, for 70c; Footsteps in the Path of Life (\$1.50 net), Marcus Dodds, for \$1.00; The Shining Pathway (75c), Keister, for 50c; Practical Primary Plans, Black, cost \$1.00 net, for 65c; Nature and Culture, Rice, cost \$1.00, for 60c; M. E. Fraternal Greetings to Ireland and England, Hamilton, cost \$1.00, for 40c; Sermons—Practical, Devotional, Dickens, 50c. All prepaid. Address A. E., CHRISTIAN FAITH AND LIFE, Reading, Pa.

FOR SALE—Family Library, vol. 14—on Infidelity, 40c; Credo, 35c; The Miracles of Jesus, illustrated, 8vo., gold edge, cost \$3.50, for \$1.50. Pronouncing Bible, sheep binding, 8 vo., cost \$4.00 for \$1.50; Robinson Crusoe, 8 vo., cost \$3.00, for \$1.25; The True Prince of Balwin, 471 pp. cloth, 50c; The Eclipse of Faith, cost \$1.50, for 50c. Address A. F., CHRISTIAN FAITH AND LIFE, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, Lathe, \$1.25, for 60c.; Methods and Principles, Winship, \$1.00 for 50c; American Bookmen, cost \$2.00, for \$1.25; Parallel Gospels and Reference Passages, cost \$1.50, for \$1.00. Jonah in Fact and Fancy, Banks, cost 75c, for 40c. All prepaid. Address A. B. A., CHRISTIAN FAITH AND LIFE, Reading, Pa.

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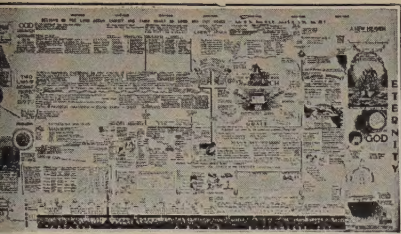
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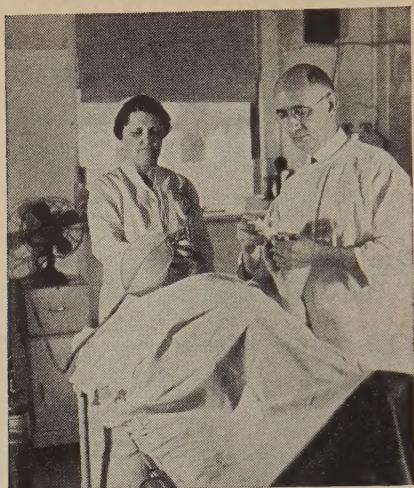
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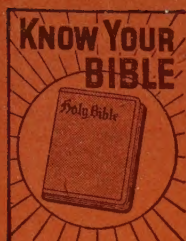
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